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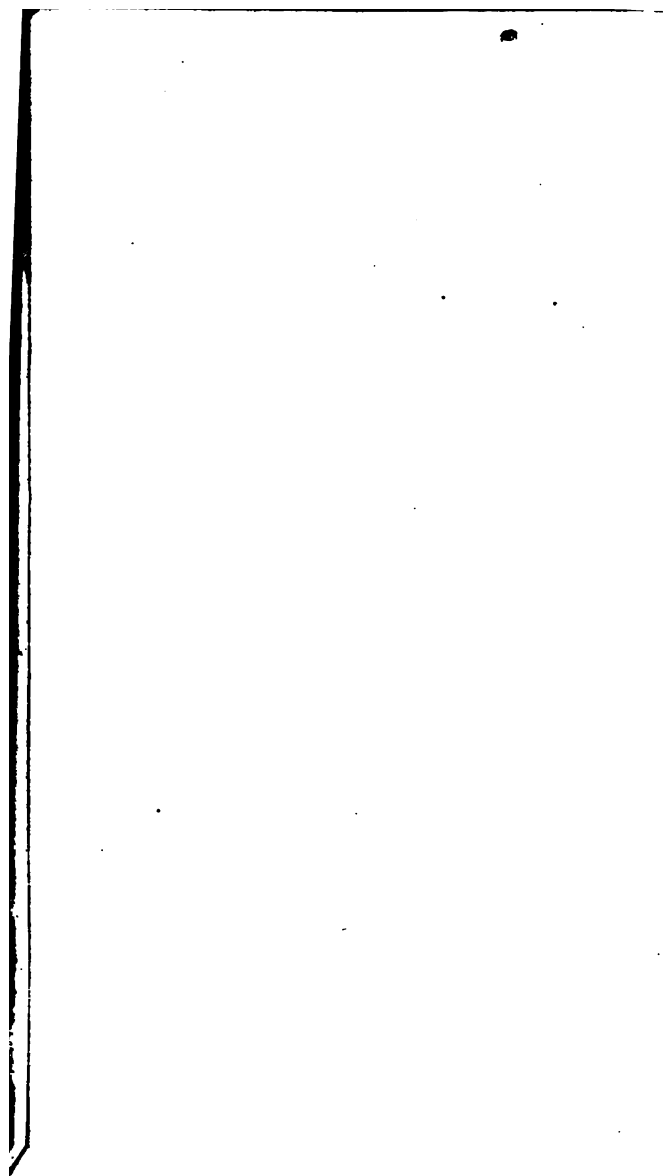


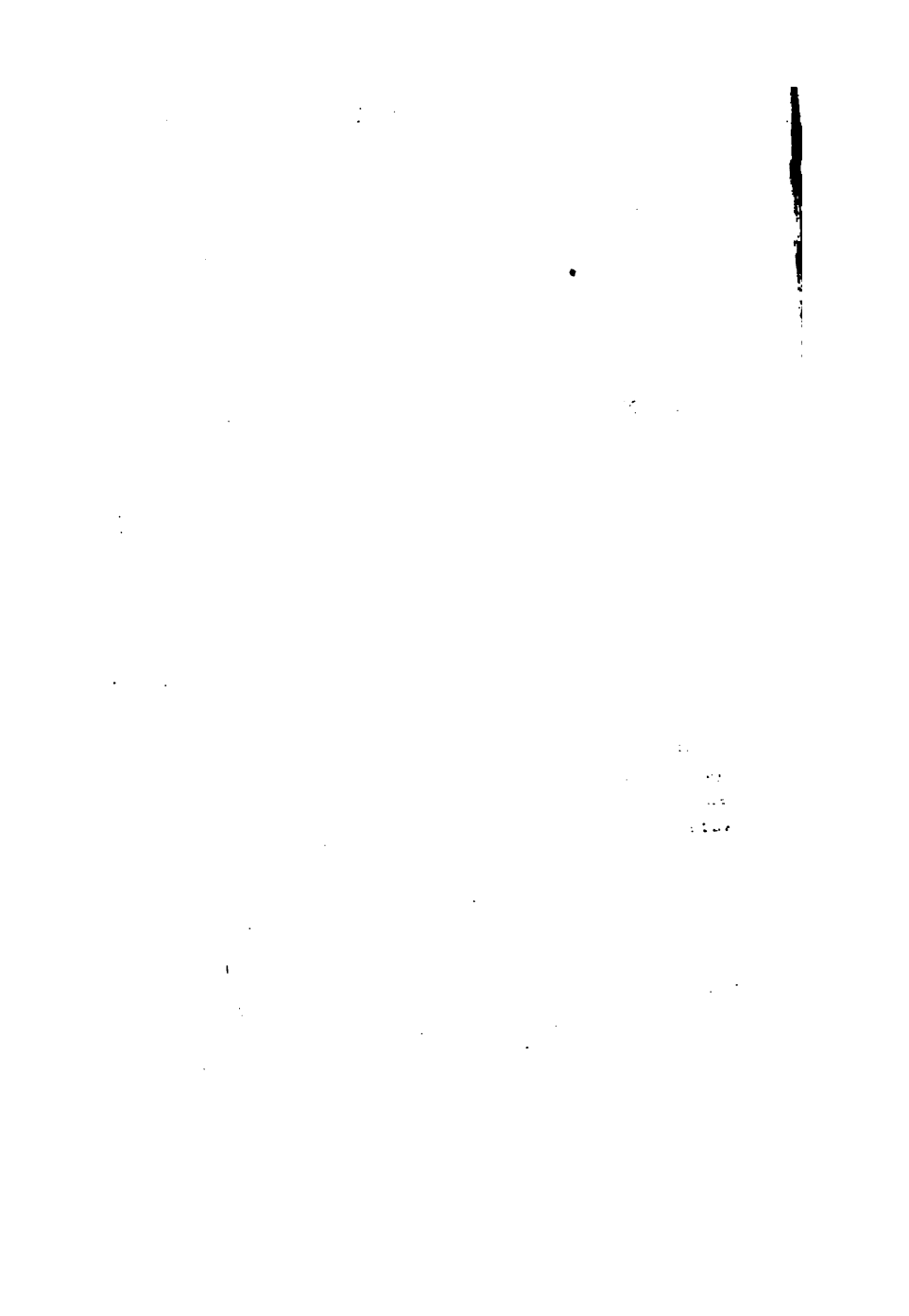
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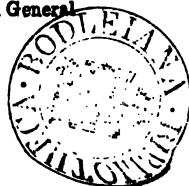


THE
BOOK OF TRUTH,
IN
HONOUR OF LOVE, AND THE APOSTLES
OF LIFE,
BY THOMAS O'DONOGHUE.

"Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of himself: but whatsoever he shall hear, that shall he speak; and he will show you things to come."—JOHN XVI.

1850.

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INTRODUCTION.

TO THE LADIES AND THEIR COHEIRS IN TIME AND ETERNITY.

In arbours, as my path pursue, her praises I will sing,
In concert with the blackbird and the thrush, in tunes melodious.
The preposterous of the day may by her take pattern ;
If so, in ambush no envious spleen will them affright ;
But should they choose the thorny path pursue,
By persecution and craft each heart will them forsake.
Desponding man, upon his couch will say, in truth,
That blessed is the flock by conscience rule the day.
Me, the noble and humble in amnesty may seclude ;
But let them judge whether consolation or favour is my aim.
The man whose humble heart gives way to prejudice or human
Applause, in time will stand, and wish he never crawled ;
But if led by truth and the Omnipotent hand
Each act of his will shine.

In approaching the forest of human thought, and launching upon the ocean of moral experience, which wrecks the reason of vain, presuming man, I submit the model idea used by me through the various stages of our honorary existence and sensitive pilgrimage. The impartial critic may review the focus of my spiritual and temporal attractions, and cast of the mind's eye, practically, by comparing them with the original, then imitate the life of genius, handed the self-preservers of private judgment. The authority of the reformed Church and State of all nations, in communion with individual common sense, free to will righteously for the passionate, whose enraptured souls coerce the willing member, without a cause, in an existing world.

In my feeble and unqualified desire to acquit myself of an important duty, assuming a relation with the intellectual, and, more appropriately, the illiterate, in communion with fate and circumstances, which school industry, and fructify the many self-taught ornaments of society, bereft of artificial flirting, and who resemble the sunbeams of heaven in love of self-preservation and fidelity to nature. I presume the wise and learned will suspend their verdict, if not recal their authority as interposed between me and the poor, who prove, spiritually and temporally honourable, counting their beads. They are as much entitled to an opinion, used by the impulse of the voice as signs of their ideas, as the prejudiced and tutored theorists who hold fast the balance of ignorance, ever absent in their charity towards their neighbours and dependants.—

Their deadly chime destroys the will
Amid food, wealth, and health cluster
The green sward of fashion betoaded.

In an inalienated right to private opinion, the mind rejects no fact substantiated by the evidence of the senses, while reason prevails, and the will judges the cause and effect abiding in experience, and the working faculties produce matter emanating from an individual in communion with unbiassed thought. This truth implanted in the breasts of finite beings, acknowledges the exercise which commands the approbation of a form purporting to be in honour of love, when the apostles of life become conscious of their dignity, and appreciate their relation with the fidelity of love, the coheir of life in truth, by the fulfilment of such duties as tend to their spiritual and temporal interests, without dissent, and for the better observance of the will of providence. Scientifically propounded, and condensed in practice, yet theory and fiction flood the lucid imagination's unrestrained energy, when the petulant source of imbibed anarchy governs the will of life irrationally, which dissecting-lance, arbitrarily used

oy the vicious, severs principle, swamps unelevated ignorance, and deranges the dormant intellect constituted to appreciate the right relation of the will with the subject matter at issue,—between filial love and envy, the life of truth, in union with all who believe in the spirit of charity, and the effects of disobedient operators in divinity, betokened by falsehood, as if the counsel of the heart dissolved the relation of the mind with virtue, and infidelity overruled the moral law and sacramental decree, thereby estranged the nobler relation of the soul of truth, from love and that intrinsic worth which illumines the face of nature, and produce the fruits of faith and reason, distanced in the infamous works which only keep pace with the sacrifice of the pastors and people, who compromise their relation in and obedience to the indispensable will of God, and Christian discipline of man, in communion with his coheir, as acknowledged by the faithful in their relation with the love and truth of life, by virtue of their obedience to the principles of civil and religious liberty, hailed by the just, necessarily obedient to the law of grace, founded in the order of life and obedience of love, contributing, in a two-fold sense, to the consummation of the irresponsible finite exercise, by reason of the disobedience of the untutored offspring of vice, for the eradication of their erring self-love, and universal conversion to the moral will of becoming life, acceptable, in truth, to the most honourable and unbenighted portion of the human species.

Notwithstanding the inroad lawful authority, fraught with wisdom, mercy, obedience, and conviction, have made, in all ages, on infidelity, by the indulgence granted in the redeeming word to the fallen state of unbecoming humanity, to be restored to the privilege of coheirs, when by a sense of duty the willing mind governs transgression, and atones for the enormity of scandal, crime, and guilt the will gives birth to, in communion with falsehood, prejudice awakes tantamount to a belief in the supremacy of the original mis-

representation of the divine will, the preponderance of vice, and unnatural phraseology of the prosaic libertine, unrecognised in the discipline that overshadows disobedience superciliously supersedes the exercise of the will of life and knowledge of love, apart from the animal functions, whose ease and natural attraction, by the relative use of the sacramental relation of the just, with the uncreated life and love of space, truthfully enliven the will, and give the mind the full enjoyment due of life to love, by a spiritual birth in the hearts of obedient free-agents subject to the common death of mankind.

The false theory to which I call finite attention, constitutes the maximum life, and temporal wisdom of the nation's communist. The subverters of fidelity to the most righteous word, and unconfuted law of nature, delivered to, and enforced by the faithful enforcers of the exact action, and active principle governed therein. Understand me not to believe them dead to reason and truth, they labour with indefatigable energy for the good of their coheirs in time, by the best mode applicable to their unfounded assertions. Had they known their relation with the spirit of truth, whose emblem arises in the minds of proved Christians, they would not despise the doers of the will of life, but in the charity of love, and fidelity of truth, emulate their example by the governing exercise of free-will, and the established relation of all with the divinity of uncreated life, perpetuated to future generations in the obedience of the faithful to the word, "made man," and through their sense of the love their creator bore them when admitted to love him above all things, and their neighbours as themselves, the social exercise of which, compromises no principle of the purest and wisest of of souls. But the tenants of time, who select those ideas, and inadmissible theory, rendered nugatory in the charitable equity of the Christian discipline, circumcise the members of space who confound the superior exercise of life with the food they bestow to save the

family of truthful love, and furnish the inspired will of moral nature's love of self-preservation, under the guise of benefactors ; in them the instrumental science of the soul worketh not righteously—they have departed, similar to Christian infidels, from the infallibility of reason to empower the outlawed temples and spirits of falsehood, to occupy a prominent station in the council of truth.

Until the body corporate and uncrucified authority of heathen philosophy will consume itself in the knowledge and consequent obedience, uncompromised by the actual will of life, and confirmation of the unexceptionable authority of love, in communion with the essence, whose self-evident exercise renders good for evil, as the faithful representatives of their Divine Saviour, abide in his love spiritually and temporally by that most stringent form which retains mercy in the dignity of life, the human race will continue as deranged as ever, developing nostrums which immerse them in the immensity of their insignificance. From these causes the inherent attribute of the willing member continues undecided with regard to form, and the spiritual instruction of the youth whom nature bequeaths to time in the co-operation of acceptable beings with the sacramental will of life : thus the momentous bearing of received ideas congratulate wisdom when the birth of reason emancipates the captive love of the fallen muse destined to own life, the result of a departure from which is manifest in manhood, reason excludes them from a participation in their birth-right. They pursue their course through life, distressing one another as strangers to charity, in the space of humanity. They suspend the moral relation which the Almighty insists on subsisting in His relation and communion with man and his coheir in fidelity to the truth, to be the free-agents of degradation to their fellow creatures in the space they inhabit, in communion with none save the whim of their self-love, dishonourably exercised to confound, as it were, their

Creator. The magnitude of the privilege confirmed by obedient free-agents to record the evidence of the mind may be explained in a few words, subject to the spiritual and temporal discipline of all righteous beings, equally amenable in the justice of love, to the disinterested spirit of life and truth, as knowing, yet unknown. We contradict no one who believes in the Lord Jesus Christ, and abides in His word, and respects the revelation of His will, which admission on the part of the faithful is in unison with His holy spirit from before all ages, and not in variance with His love and mercy, as bequeathed to posterity in the time of finite oppression and sin. Such being the constituted discipline of restraining fidelity, it empowers me to approach all under the law of grace, in the private exercise of my desire to hail their approbation, and explain our relation in the moral law of finite action with the eclipsed sanctity of the innumerable congregations afloat without the pilot of life and rudder of truth to steer them through the breakers of their common fate. Unaided by religion, dignity, obedience, or the life of truth, they halt in their pursuit, and gainsay the will ennobled by each human thought, defective in the liberty of pious meekness ere the future use the judgment we enforce, having the handmaid of virtue to land us at the harbour of unity, precious in the free-agency and self-preservation of the infinite word, whether they recognize the law of Christ, in charity, or abide in their sectarian passions sceptically may they so act on delivering a true version of this to their respective hearers, as to render my reasoning faculties tributary to no speculative impostor, apart from the condensed form of faith in which they profess to overshadow the justice of all whom they suppose to be in an opposite latitude to the truth of love and reason of life, ignorantly subservient to order, which the lukewarm fanatics never can establish within the circumference of salvation, because they confute the moral force of the universal nature of man and his coheirs in time and eternity.

To retain that honest and impartial confidence they deem honourable by council and law, it is necessary for individuals to know their relation with the primitive word and abide therein without note or comment, to be approached in the charity of their exercise as expounders of the spirit of truth, and enable transgressors to maintain their relation with disobedience, in the tribute awarded them by the truth of love and self-preservation of life for the use they make of free-will, and the bountiful gift of reason prostituted as the natural consequence of their choice on earth, to reject honour and abide in the deranged evidence of the senses which general current of the soul judiciously governed, rows the just on the broad ocean of integrity, space, and fidelity, to the contemplation of the will and mind of their Divine Saviour, patiently awaiting the birth-right of reason, lawful authority, the liberty of conscience consecrated to reason and the love of truth.

In my desire to effect a union between the broken parts of created life, acceptable to the most high in the confidence of love, I may, inadvertently, use unpalatable intellectual medicine, by way of argument, to calm the impetuous emotions of bigotry, and eradicate the self-love of prejudice from the distorted constitution, familiar to the outraged imaginations, artificially created by, and existing in, the human family, unconverted, bodily, to the moral law and corroborating exercise of Christian charity,—an attempt which comprises the lofty thought of hope governed in faith as an individual, whose birth and circumstances obliterate the refined features of a tutored mind, formed to act upon the knowledge promulgated therein—I explore the sacred regions of oral eloquence, and mental wealth. But what do I bring to attain the summit of infinite perfection?—the vision of love descending with mortality—when the peace of created nature ends in the established justice of life—true to the truth of all—obedience to present authority, patience, perseverance and confidence in the spirit of truth. The minds of

men, as artificially and irreverently constituted, recognise the plebeian exercise in the desperate effects arising from the superannuated use of irreligion; consequently, their co-equal free-agents must continue irreconciled with them; and the proud physicians of the stalwart faculties, those mischief-making offsprings of the guilty usurers of spiritual and temporal authority, with whom I sympathize in the fellowship of love and truth,—not alone for the tribute due to them in their demerits of the holy, wise, and just Deity—for bearing false-witness against their neighbours, and the suffering they cause the righteous to experience at their hands—but on account of the certainty of their future fate and fall from the life and truth of nature, to passion and sin; and the fidelity to his word of our spiritual redeemer and commander, whose will bears testimony to the life of truth, disowned in the time of blind guides, whose compunction reminds us of the unhappy effects of their imbecile minds, startled, perhaps, by the instrument reason claims of life in love to remove the blinding film from the eyes of their stony hearts; to cure the manœuvring absurdity of the daughters and sons of blighted love—the relation of finite professors with the millions believing in the infinite founder of the spiritual discipline most suited to virtue, must be taught, and truthfully understood, and enforced unto conviction for the better observance of the law of nature, and self-preservation of life. To understand the length their free-agency extends in communion with the will of providence condensed in the precepts of love and charity; which discipline never was propounded and enforced by the council of infidels, who hold the reigns of godliness, and not only feign to curb passion in theory to shield them in the finite spirit of self-love, but ruin society by their injustice, and cause countless calculating minds to renounce the profession which imposes upon the will the ruinous effects of bad example—a relation the willing member should prize in proportion to the disobedience and

rejection of the spiritually outlawed tenants of time, if either species of finite mortals hope to attain the self-preservation of chaste love by the obedience of truth.

Extending, as I have, in fact, the will of life to the unborn future, may I not be permitted to suggest the etymological principle, which treats of the different sorts of words, the derivations, and various modifications, by which the sense of a primitive word is diversified, in order to reconcile professors with the relation they deem proper, in communion with the form of life most suited to the understanding of an active mind, as acceptable to the most high and charitable founder of the theological profession, independent of sect or party; cognizant of the generic and specific relation of the classes, with the natural order and creative power centred in this our natural world, inhabited by theorists of all denominations, the majority of whom recognise no specific relation by divine revelation, and the authority of time, with the practice they inculcate, as decidedly just in the fulfilment of the law of grace, which unhinges not a tittle of the moral law of finite action. The primitive Christians professed allegiance to the substantive justice; but they, or their representatives, retracted the obedience due of them to the Almighty recognition of their love and regard for His infallible word, to consecrate in themselves the infidel exercise of the faculties unrecognised by the life of Christ, and love in truth, whoever consecrates it not to the fidelity and reason of life, within the sphere of finite action and circumference of space, is dead to love and the justice of God; and so were they who embraced the life of truth, but soon retracted, and Christianed their vicious inclinations. The definite article to swoon over their objective pronouns, and defraud the public, on their inauguration, into irregular verbs, as the precursors of those hideous sects, indulged by the complicated idea exemplified in adverbs. The sophists in theory, and backsliders in

practice, prevail to a certain extent with their semi-vowels, which do not unite with other consonants, or flow into their liquid sounds. As critics use mutes, the seven sacraments ground the explicit idea, officially necessary to the progress of divine reason in communion with the given will of life, and the truth of love; prepositions serve to wed honest thoughts, and admit of single blessedness in free-will. So hath conjunctions unity to proclaim, by an interjection, the relation of the copulative *IF*, with the disjunctive *BUT*. O, virtue, how amiable art thou! which signifies nothing, by the familiarity, relation, and civil distance the specific and contending champions of moods cherish in communion with Baptism and the Supper of the Lord, most essential to the well-being of the body corporate, and spiritual salvation of each individual soul, born of time into eternity, by the discipline confirmed in the moral will of uncreated life, almost obliterated, as experience proves, from the face of nature, and the fabricated constitution familiar to all whose perverse notions of sanctity confuse the respect otherwise due of the honourable to their speculative and froward intentions. The subjunctive mood of penance, and the relation of the vindictive spirit of self-love, with innocence suffer the imperfect to use the infinite in a general and unlimited sense, to reject the sacrament of confirmation, which imposes the reason gleaned from the maturer deliberation of the will on the understanding. Such digression confirms the life of none any more than a verb active expresses the neuter, *I SLEEP*; therefore the rhythm which conveys to the mind the inward spiritual grace, must be understood by all who hold the infinite theory of hope, after faith is condensed in the charity of love, to perfect the intellectual mind, ennobled by reason, law, and the authority of truth.

To practice the precept, "love your enemies," needs a vast amount of classical erudition; for the figurative sense implies a practical purpose, which suffices the

inert soul a life to accomplish ; and while we find the would-be learned law-makers, unread in the art of speaking and writing the English language with propriety, are my readers to infer from their ignorance that the illiterate poor must comprehend their relation with the spirit of religion entertained in "if thou wilt enter into life keep the commandments?" the door which leads to the Christian knowledge of love, and the truth of life, are they competent to enlist the spiritual under the banner of reason, and the brotherhood governed, in a word, by "do as you would be done unto ;" or decide with me whether those practical truths necessary to prove individual obedience to the will of love and justice should be retained against their choked brains, smothered in the overwhelming pleasure they feel in searching the scriptures, to devour themselves, and reject the spiritual food bequeathed to them to eat as partakers in the real presence of life, the love of justice, and the truth of space ; the comprehensible mother of time, and receptacle of the word ; the ineffable essence of uncreated life has implanted in the breast—a knowledge unrivalled by the modulation of the voice and tongue, motioned to impart the odour of the soul, in proportion to the refined exercise and attained accomplishment of an honourable mind, a truth self-present in the responsible demeanour claimed by, and imposed on, man and his co-heirs in love and fidelity to the divine will ; there being no established tribunal which recognizes the dumb knowledge, the enactments of finite mortals deem just, until the millions are delivered to be proved in their ignorance of the law, profaned by the criminal jurisdiction they confirm in truth.

The public, regardless of the attachment due to society, reject no discipline which protects charity, incorporate the many in the obedience of love, and guard her sacred institutions by their relation with the principal cause of lawful reason and fidelity to the will of life ; but while magistrates, whose conscientious scruples compel them to renounce the rules of common

sense in the ignorance of their rulers, are incapacitated from executing the functions their forms of speech assume, in acknowledging the primitive discipline of syllables, and just relation of words with the mutual dignity of the sons and daughters of life; who enforce it to inculcate the disobedient, and acquit the righteous in the governing spirit, the moral will of life is established on high, and embraced in the natural sense of spiritual duty by the faithful, whose temporal occupations, and proficiency in scientific pursuits, preclude the possibility of their committing to memory the various undefined forms of established usage, most consistent in their disuse. Amidst profession, it is as consistent to believe the separable under is the inseparable up, as that abetted offspring of faithless love, the carnal exercise enlivened therein causes the derangement of artificial theology within the circle of the social system, honourably preserved when the government of reason will establish the free-agency of the mind, in the fidelity of truth; can reject temporal justice imposed in the infallible word, by the relation of love with created nature; the smooth path of whose humanity is precious in proportion to the development of an idea, entertained in the attractive stages of fraternising life—hailed by the child in a state of innocence, and promulgated as experience develops the secondary results of the imagination, obtruding when the plural will of fate, through unforeseen events, and an unfounded confidence in the temple of falsehood, rejects the sacred desire of love in communion with truth.

To obviate the relation of the just with the discipline which confirms the will of life, we acknowledge the ethereal communion the vicious entertain with wild ignorance—in the spirit of Christian charity, which confirms the moral will of love, when the truth of reason governs distracted finite mortals, who accuse the supreme essence of fidelity, in the absence of finite integrity, of a participation in the disobedience which contracts the innumerable effects of vice, by the false

interpretations put upon the divine will ; that the authors of the reformed works—worthy of honourable mention—may know their relation with the Christian exercise, the authority of life, compromise no relation or word, used to confirm the charity of love, embodied in the moral precept and self-preservation of truth, as the natural consequence of the fidelity of a rational lady to her co-heir in the life of time, and co-eternal word, love ; the non-observance of which dissolves the confidence and subordinate relations centred in the authority of reason, most sacred, as the divinity of life confirms the will of love in truth.

The most approved communion establishes the relation of the obedient with the will of love ; as words are derived from one another, in various ways, the derivations of Christian members are defined by the sacramental relation of their approved vows, in communion with the divinity, and consequent good accruing to posterity from a cessation of party prejudice and passion, on acknowledging the order in law which decides the fate of self-love, and incorporates faithful souls within the universal space of love and reason, to resist that pernicious influence on the mind ; not at a loss for the discipline it cherishes in communion with the temple of love and virtue—the one being as necessary to individual dignity and collective self-preservation of the free-agency and consanguinity of love, as a departure from the established order of life is the reverse of common sense in the disobedient, whom temporal and spiritual fame alienate. No one sacrifices the honour of life without abiding in the sacramental formality which represents the spiritual government of the will, and marks the fruits of the working imagination in the regeneration and obedient propagation of the approved attraction of love, by the motioned speed, and governed train of reason that cherishes fidelity, but not to cause the spiritual existence of one confirmed in grace to depend on the good or evil report of another subject to sin. The querist questions not only the

veracity, but free exercise of the mind in communion with self-opinion which renounces the discipline spiritually enacted, as the tribute due of reason to the life of truth; the pre-ordainers and sub-ordainers, who practice a right in defence of self-love, live as the law willeth; yet their would-be rivals in dishonour depart with the subsequent transgression their accomplices and representatives accuse them of, independent of the relation of the will with the mind and life of love in truth.

In the discipline of words, the primitive purity must be retained to convey their original import. The classic owns this still: the science of disobedience, restrains the inspiration of the heart by the false theory of mistaking passion for love, and causing the defaulters to appeal to the numerical relation of their unconstitutional bumps, with their actual redeemer, as being formed by nature, irresponsible for their actions; if so, why contradict the superior nature of the essence and purity of love, cherished for ever in the wisdom of life; the dry words of reason, sagely used, few digest contentedly. The plough-boy's "wo gee," and the brick-layer's-laborer's "heigh ho! mortar," impart not the nervous debility of the disarmed, depressed, and succumbing philosophers, in the nature of their respective occupations, and comprehensible words. Salvation to to the poor in spirit, and justice for the intellectual musers, who compound the order of their senses in the vain relationship of their prejudices with the dormant love of human applause, the mind is not the index of truth, more than the evidence of the senses is the rule by which reason maintains the wilderness of ideas common to the multitudes, as the actions confirm or compromise profession, whoever make themselves understood in the gibberish of a conquered country, or the refined language of a nation, are recognised members of their mother tongue—whether they comprehend the relation of letters with the practical science comprised in the government of her grammatical exercises

or not, as appreciated in the literal sense they convey to the mind or abide their time in ignorance of that knowledge which every child of national responsibility, of self-preservation, and love of kind should possess in life to qualify the will to abide in the science of truth, the eloquent and common-place service consecrated by the law of nature and society, to the well-being of her children, used to sip the noxious vapour of self-love from base falsehood, to draft the maudlin skeleton ignorance, and masticate nonsense in the mouth of life, the room of love, and upon the altar of truth.

The drama is this. Sects contend for priority in the universal space of natural economy, honour, and reason, they represent common substantives, and discard their relation with the precept of love in obedient charity, to be deemed neither the hearers or doers of the will, but the proper expounders of the unnatural presumption without a title-deed to recommend them to the notice of posterity; in sober seriousness, the bewilderment they cause might stun an ox, less tutored in the school of consistency, with regard to the mutual desire the many entertain. To be readers of the law as governed by those who wrote the sacred testimony, and other spiritual records on the part of love and truth, they are as much entitled to cherish it as to express their ideas in any known dialect; the same as a self-taught person masters the given motion of a tongue, the graceful female and Christian man are equally apt to establish their relation with the twofold spirit of love and truth, impressed on the mind by the perusal of the Bible; and which principle of scientific action the righteous of all ages have practised in their time, and under peculiar circumstances submitted it for our adoption. Now the mode of conducting the business of an establishment varies in proportion to the judicious management and relation of the principle with the government of impartial mankind. And so it is in the spiritual attractions of the ladies and their co-heirs, who absorb the ocean of imagination, and condense their thoughts to the destruc-

tion of the juvenile mind, by their over and ever-straining indulgence in works of fiction, at the expense of the solemn authority of love and truth.

In the grammatical sense of the word, those who talk or write their ideas conformable to the parent language as delineated, are recognized by the discipline it inspires, likewise the Christians who abide in the spirit of truth, and fidelity of love reject no word that incorporates them under one head, when ignorant of the relation the parts of speech bear to the sense used properly, but vulgarly expressed by the illiterate in the natural acceptation of the modes familiar to poor people, who can neither read spiritual works to confute authority or temporal logic wisely in ignorance of the primitive discipline, without the approbation of the law lords, they are no authority, neither are their superiors so perfect as to found a form of worship in communion with life, independent of the obedience rendered lawful by the ancients, as therein expressly recorded for our instruction, even as the strict letter of the word, imposes obedience in law, and the scholar conforms to the decided discipline necessary to pursue the classical order of words. Theorists must prove their obedience to the established usage of all time to be entitled to an opinion in communion with the council of life, love, and truth.

The vague machinery of artful talents reverse the conservative faith of the defenceless, wedded to human applause, the betrothed prejudice void of reason which lead to the destruction of matter, the bereavement of virtue, the neglect of health, and the obliteration of the honourable pursuits of life ; which cause the deranged state in which we behold our species ignominiously bestrewed in the dust of infamy and whirlpool of iniquity, the rash effects of insane dissipation, cherished for the destruction of the relation they fail to establish with the consent of truth whose word they embezzle to confute the moral law of nature and enlist the opponents of reason and justice in the false theory

of their time. Apart from the exercise of the mind perfect when the effect tends to confirm the divine will administered to better the spiritual and temporal condition of all animated by the compassion of love, the fidelity of truth, and the mercy of life.

We are led to preserve the food literature bestows for the exercise of the mind in communion with reason bartered by the disobedient who usurp the natural desire, founded in ignorance, and the free-agency of truth in their summary love of life, disdainfully rejected when the will of love acknowledges the virtue of humility and govern self-love in the discipline commanded for the better observance of the governing will of life reduced to practice, as the relation of the soul with the will establishes the communion of the mind by the interest of life sustained in principle. I anticipate no ill effects from the expatiation of my ideas in the finite relation of love with Bible-readers, who maintain the sublime-evidence of the senses, apart from party prejudices, in communion with the truth, used in the obedience love owes the word life, charitably cherished in the wisdom and fidelity of truth, the possibility of all being found in life as they profess by the discipline of words, establish the dignity of the mind; but while the dishonorable continue, as they have, to act erroneously opposed to the primitive love and justice of their profession, and perpetuate to future generations the spirit of insubordination, which causes the distress of nations, families and friends. We may demand corresponding works to those absorbed in thought, for had all been scientifically instructed in Bible lore the reformation of erring self-love need follow, else knowledge sours the understanding and gainsays the cause of a departure from the direct instruction and evidence contained in the divine will, independent of the reason so remarkably inculcated by the life of Christ in love and truth. The ideas recorded in the book of life, accord with the spiritual will and temporal relation of finite beings Christened good and evil, the majority of

whom are not deaf to the voice of reason, nor so far beneath the creation of animals, strictly active and as respectful of the law of nature as they are orderly in their relation with her intrinsic will, as to renounce their liberty in communion with partial self-love, though the degenerate mind abhors control come from whom it may, the craving appetite of the senses long for the knowledge most suited to the digesting faculties in connexion with the circumstances of self-assistance which enclose the ennobled souls of free men within the discipline of life, the gas of profession, without the light of obedience, is the food of ignorance, which dormant and infatuated element of the senses' own self in diction, and reject the just reasoner who instils wisdom, and conforms to the decided will of life, hailed in the matured authority of love, to inspire the enkindled fire of hallowed experience wrought in darkness, the most active in the creation of ideas, rarely boasts of being an expense to the the public or private parents to have their dolts taught the legitimate image and superstructure of fiction, disregarded when attained without genius, application, and a return for the use made of the artificial rudiments of known ideas, the sepulchre of our modern enthusiasts, crazy in warfare. The light in which I view party contention is similar to such a one jealous of the artless talents, good humour, perseverance and prosperity of a fellow labourer, battling through life unaided by the air of adulation, or the bewitching circumstances which cause philosophers to weep, when if after their intemperate slang, they reflect and see their suspended relation with the almighty power of God.

Until there is but one fold and one shepherd, the physic of reason will sustain my cause in truth. The nervous direlections of party prejudice to subdue for life, though the artful theorist discards reason and good authority, the nature of life will enthrone obedient love in mercy, then the theme will please the right and wrong of nations, when virtue hails the will,

and cause the unsanctified mind to blush. The debased champions of spiritual guile will suffer the truth to be spoken in the absence of falsehood and dishonour—a privilege unappreciated until the experience of ages has failed to govern the just advantageously.

By the great attraction presented to the mind in profession, the absurdity of which unfolds the upholders thereof when the effect is known to be the cause of an object opposed to the charitable spirit exuberant in unbiassed fidelity to the will of life, summoned before the unerring word, they maintain their existence as the objects of merited reprobation, to scan the tribute due to life of artificial divines, who represent, theoretically, the truth which re-acts upon the deluded wretches uninstructed in the free-agency and dignity necessary to the fulfilment of the spiritual and temporal obligations contracted by the accountable beings immortalized therein the outlawed love to be tutors of that spurious species of elfs so unnaturally debased by the false theory of those finite mortals whose shining light becomes a guide in the fractional use they make of letters, to entangle the will of regenerated love, and question the life of truth, which is the cause of every age presenting disreputable members on the stage to the gaze of deranged spectators conscious in their minds of the performer's immortality, though vague in sense, whether the public will have it so or not, the effect ruins not only the blighted, but either acting member—to whom the sting extends—of her play-mates, dismissed by the natural revolution of time, which lulls the present fantastic slumberers unheeded, until their scandals bear upon their future co-heirs, and subject the vain to the pestilential influence of the tempting train of iniquity, which the licentious and depraved deem fruitful to enact against the undisgraced representatives of the frail, whirled from fame and immortality.

I refrain from entering more minutely into the various relationships of created life with the governor

of the universe, lest the details of conscientious scruples may involve me in the imprudence of the vicious tributary to the life of love in truth. When the disobedient will know their relation, by repentance, with the virtue of humility as the charitable have the authority of truth to recommend them to the universal nature of mankind, whose presence no one can deny. If the ladies maintain and convince me that love has taken its leave of them, my title-page is not, for all that, a counterfeit; dedicated as it is in honour of love and apostles of life, to the Supreme Being, who founded his justice on a rock—Thou art a rock—and on this rock—the heart of life—I will print my truth; and the tongues of falsehood shall not prevail against my love. On taking my leave of no Bible-reader, the most direct route to discharge the truth with them is, as no man can hear all they have got to say, independent of the sacramental confirmation of the spirit of truth, to solicit their prayers, in the elevation of their souls, that the damnation of every Bible-reader, who does not live as he or she professes, to abide in the twofold form and spirit of the law of grace, which confirms the moral law of God and man may be perfect. This spiritual rock of true self-preservation to the divinity of life, love and truth, will reach the High Priest officiating at the altar of the living God. The preacher in the pulpit, as well as the judge in Moses' chair, to the bride and bridegroom hoping to be saved in the obedience of love, it will enter the tribunal of penance, and claim the divine right of love in truth. The father confessor, guilty of as much as he is, in truth, entitled to penance a sinner on the part of the love of life, must needs be converted to the justice of Christ, to abide in the pleasing desire of the father and mother of human redemption, in communion with the Son of Man, and God of Truth, whose word ye sons and daughters of the Reformation must hear and keep to be free in truth. Christians thus obedient and active establish their relation with the divinity by the

transubstantiation of the evidence of their senses, lawful when they avail themselves of, and submit their willing hearts, souls, and members to the sacramental discipline of the Holy Catholic Church, in communion with the real presence of life, love, and truth.

Not fiction cherished, nor faith repressed,
Will fancy aid, or falsehood paint,
The lightsome sun beneath love's moon,
And starry host in heaven's truth.

The competition in the market-place of moral reason, exclude the ambitious imagination from an exhibition of crude ideas. So far as the prize of all nations may be awarded, the approved genius of an author, prone as we are to behold the deformities of the mind through the looking-glass of self-love, matured in the rational and ennobled surprise of our superiors in authority, we awake from the drowsy emotions of thoughtless slumbers, and at glance revel the mistake in

THE SPIRITUAL RAILWAY.

"The line to heaven by Christ was made,
With heavenly truths the rails are laid;
From earth to heaven the line extends,
To life eternal, where it ends.
Repentance is the station, then,
Where passengers are taken in;
No fee for them is there to pay,
For Jesus is himself the way.
The Bible is the engineer,
It points to heaven so clear.
Through tunnels dark and dreary here
It does the way to glory steer:
God's love, the fire,—His truth, the steam
Which drives the engine and the train.
All you who would to glory ride
Must come to Christ—in him abide;
In first and second and third class,
Repentance, faith, and holiness,
You must the way to glory gain,
Or you with Christ can never reign.
Come then, poor sinners, now 's the time,
At any station on the line.
If you repent, and turn from sin,
The train will stop and take you in."

With the reason of love, in truth, the lines are good. Unrepenting sinners are summoned to attend in person, the mental nature of the stratagem rely upon as excellent in theory, ever true to practical science, based on truth.

THE TEMPORAL TERMINUS.

The muse whose insipid or wise lays gives birth to innumerable ideas—

Adored even they on life's sea, their virtue question and life deplore.

When the moral in authority suspect them to falsehood lend a deaf ear.

Exchange the thought of praise, and censure if they will be blessed in love.

Patiently the reverential aid of life hail to prove self-obedience and authority.

The cause of charity preserve to the many bereft of reason, fidelity and truth.

The words of fate disdains not in the wisdom of gifted minds. Stranded on the bosom of space.

They have lived, and here we reason to own virtue and the relationship of mortality

With sin and the divinity of Christ in life, love, and truth.

Mysterious reasoner ! the focus of a mind less cherished wrestles with human applause, maintains the truth, and sues for the supreme nature of life, by the unerring wisdom of love, practice all the Bible imposes upon the ladies and their coheirs, for in it the high priest, Jesus, their Saviour in love and truth, has established the dignity of the faithful, independent of the union of the church and state, of consistent fidelity to the truth, and indurate self-love, virtue and shame, charity and the world's unedifying presumption, justice, and the covetousness of those whose office it is to represent Him in His two-fold relation with uncreated and created life, from before all ages, to the nature of the spiritual and temporal being in the world without end. He declares, more blessed than his mother are you who hear the word of God and keep it,

single-hearted ; and few, if any, so blessed by the life of love in truth, that elementary notion of the divine exercise of life and charity has been presented to me as a hoax, or the spontaneous effusion of a pious maiden's unimpregnated conscience, tributary to falsehood ; I suspect, else, a rare exotic, in love, to indigenous truth, exercising the free-agency of love, in communion with life, and the discipline of reason, unconfuted by anarchists, the protestant who practises all the Bible commands him rarely devotes his time to the persecution of others for conscience's sake, and readily comprehends a catholic, who explains, and abides in his relation with the divinity, in obedience to authority too much lost sight of by all who fix themselves up as corner stones of the knowledge and justice of Christ in life, love, and truth.

Whether sects will retract, or unbelievers prevail against life, the essence of their present existence as a finite part of created love, in truth, I pray with my perusers, individually and collectively, universal, by reason of our obedience to the will of life in truth, and the charity of love, which re-acts and confirms the Christian equality of finite life, and establishes the sacred and infinite relation of love with free-agent man, and his co-heirs in time, obedient to the will of providence, and the governing discipline condensed in the precepts and self-preservation of the nature of life, that the mental power of reason and truth may lead you, through the merits of our Lord and Saviour, Jesus Christ, to the most desired peace on earth, and participation in the felicity of life everlasting.

THOS. O'DONOGHUE.

Upper Tooting, Surrey, May 20th, 1850.

The World's-end Swinging Review.

THE REV. D. LE HOUX,

Perfect the day and the night of eternity will perfect itself, being himself in all, the one perfect word, creation. To love the will of life and union of member in charitable and obedient truth, full free-will and space for the voice of reason, the perfection of the revealed truth, unknown in the part of time consumed. I hereby most respectfully approach the living in the name of the living, and the dead in the name of the dead, and each in the name of the divinity, demanding no answer from, and commanding no punishment to be inflicted, directly or indirectly, in the name of the deity on, in, under or over the sons and daughters of the perfect word, words, and words of words; all words, ghosts, and spirits being all so many perfect members of the spirit of light and darkness, whose attraction and perfect union co-operate in the civil dominion of space and love, lawfully; and is as essential to life, and for the spirit of life, as the organization of the human frame is to the self-perfection of the love and truth of the body, and the preservation of each species, abiding in the will of providence to consecrate nature's laws and wisdom's given life of ages. Should light and darkness disappear, bereft of truth, no union

would be free. So perfect the day and the night of space to will a full free-will, perfect in all of time and eternity, as the ruling divinity of divine providence ordains them, to be both perfect and useful in their natural consequences. To separate the one from the other one perfect member must be reinstated in space, born of neither to love passionately; he should, of necessity, unhinge the self-evident use of light and darkness; therefore there would not remain, in a secondary sense, that full free-will and space for the voice of reason to adore the Creator out of one perfect eternity, free to sound in the space of human redemption the voice and reverberating breath of life, love, and truth; enlivening all things becoming the mind of infinite perfection, the subservient will of all perfect in Him who animated them, and indirect line and understanding with the word of truth and the love of life perfected in each temple, being the receptacle of life and spirit, acting in direct union, love, or anger; perfect in each member of the tree and word of life, by the free-will natural to all. The written word, gospel, thou shalt obey, and from it thou shalt not deviate in spirit and truth, lest thou form an angel of darkness in direct opposition to the angel of light; when formed, it shall return to the angel union of her kind, and make perfect or imperfect member imperfect. Should imperfection render the perfect imperfect in disobedience, that born in the life of the member, when in direct union with the angel of light shall return to the dwelling-place of thought, as if all things returned to one thing, something should surround that one; something to command the one thing in union of spirit; not as one, two, or three things, divided, which should form so many things of one perfect something given to perfect all according to their respective desires, whether for good or evil: granted in order to perfect all nature under one supreme being, whose love for love, and spirit for spirit, perfects a female and virgin angel, the free-agent and guardian of love in

communion with man, to rise in spirit, as the word of life forms the angel of light in the womb of space. So the spirit, clothed in, and proceeding from, the mother of life, glorified in love and the self-preservation of the divinity, commanded and commanding in union with truth, and in obedience to the practical will of heaven, confirmed by the son, the word, the voice, and temple of truth, conceiving of the mother in spirit and the love of essence spiritually born within her, as she conceived by the Holy Ghost the most perfect invisible being in nature; whose spirit she clothed in love, for, in, and by the eternal will, to be perfected in time and truth by the Son of Man, whose love for love, and spirit for spirit, perfected the Son and Spirit of God, as a perfect life, predicting and dependant upon the same Son, enlivened in faith, hope, and charity, equal in the transubstantiation of nature to the angels born in the spirit of the word love, faith, hope, and charity, united the perfect of all ages in the unity of the spirit proceeding from the words life and animation, to perfect all spirits according to their temporal and spiritual attractions. Love being the Holy Spirit's attraction, the attraction of the Son, the union of love and spirit in the chasteness of the soul becoming the dignity of the divinity, and the law of Christ in love and truth, abiding in the bonds of peace and Christian charity in love and holy fellowship in truth, giving all for all, hoping the spirit of life, the word of perfection would perfect him in the love and life of nature, as a perfectly organised, animated, and truly enlivened member in spirit, co-equal to His Father in thought, life, love, and truth; and as a child proceeding from the angel of light, the being formed of perfect love, perfected in the most perfect temple creation ever gave birth to in the revelation of time; as the creation of all matter is surrounded by something called space, and men, women, and children may know the house of God shall never be despoiled by fanatics, any more than

the space of love can be fathomed by the carnal in their passions, or consumed by the finite temples of falsehood. No spirit, human or divine, shall ever handle the external bounds of space, save in the spiritual meditation of the will of truth, whose end is of the beginning. Perfect, O Lord, Thy creation, the habitation of Thy Omnipotent presence; perfect art thou, holy mother of mercy, in giving birth to our life; in a word, the ancients hoped for a Redeemer, though unborn to them spiritually and temporally, the practical use of reason, inculcated by the Son, Brother, and Father of life, whose love for man perfected an angel, according to the flesh, of moral nature; equal in the self-preservation of governing love to the contracted evil spirit of envy, shame, and detraction; spiritually born out of season and life in the temple of the night in darkness, whose attraction governed in passion, equal in the dark spirit of thought to the angel clothed in the flesh of the beloved son of the mother of the divinity, the divine mind and love centred in the infallibility of the revelation, to glorify the spirit in humility as the Father is perfectly glorified in the divinity of the Son, whose obedience to his will confounds his opponents; so the Holy Ghost receives, in the eternal union of parts, the love of space, to be glorified of, in, and by the mother of the divinity, obedient to the Father of Life in love and truth, as the moral co-equal of the most perfect finite being translated from earth to heaven, superior to the wicked in majesty of thought, and by the virtue of the will of life—the natural receptacle of the love and spirit of God in perfect union, according to the flesh, of created nature—and the desire of divine wisdom, absorbing perfect love and spirit in an unseen degree from the exquisite union of sense and reason, based on charity, the fidelity of love, and the rectified authority of truth, the soul of the eternal, or the same one perfect being in the spiritual kingdom of heavenly space, bereft of carnal gratification, which consumes love in dishonour, and the truth of life

disobediently. The father hath access to the mother, and the mother to the father, in the moral nature of elements, and the compact, ratified by the council of truth, with the human family in faith, hope, and charity, in order to perfect the Son in the will of self-perfection; as the angel of light to dispel the clouds of darkness in the word, creation, impregnated in after-time by unrighteousness—the focus of all who make the angel of darkness their love and attraction in communion with the right profession of love and truth, to return to the love of nothing, united in one common chaos, surrounded by the life of some superior being, unknown to mortal man. The present desire a deliverer, in acknowledgment of the past, present, and future; the day undawned, the night of time, perfect to me as the morning to him who pronounced Who is that? the maid, in answer to the voice, gave the letter Come in. Sound the mission of an uncommissioned will. Stubborn facts drug phrenologists in the insipid spirit and sense they assume, to govern and consume the essence of the mind. For the better observance of the truth of life, I word, as the Almighty has in time and eternity a will to word the combined cause of their temporal and spiritual death, under the commandments of our superior enlivener, the prejudice of an impartial and sensible man is to be deplored; too often the grappling iron of self-interest sways their reason, feeds and governs their mental organs. The sons of science may maintain they are irresponsible to truth and justice for the falsehoods they give birth to, and the injustice they are capable of inflicting on national stability, reason, honour, fidelity, and love of truth; because the organs of moral and honourable conception are limited in them, they never can expand while they stifle the inspired sense of conscience, which should govern their souls righteously, reversing the scene of future finite beings into infinite space. Heaven is not to be obtained by the lucid brood of outlawed profession, falsely

presuming to counteract wickedness by an animal definition, solemnized to renounce the spiritual responsibility attending their finite faults, any more than I could aprize, in any known language, untaught and left as I am, empowered to reason and use the faculties of the heart as well as the head to confute falsehood, and the would-be irresponsible free-agents of and in sin; if it be to expunge the truth, of what mortal or spiritual use is it to know the science which rules those thoughts abiding in the elements of common sense, until infidels will become Christians to propagate their species as the word commands, or not at all, in the name of the divinity of Christ, in truth; whose spiritual physiognomy the naturalists in artificial experience never paint truthfully. The word accord with the vital act of faith in the spirit and life of past and future ages who store as a man desirous to be enrolled in the Book of Life, the counterfeit willing to be enrolled and unwilling to contribute towards the support of the enroller of his life, shall spiritually be expunged from the life book in eternal glory, enrolled in nothing, he is a burthen on the space of charity, being neither receiver or giver he will be glorified by neither the receiver nor giver who bear testimony to the truth of God; but as an eternal footstool on whom the glory of life, love and truth doth dwell, without a ray of hope, and to whom the vengeance of charity, want, and misery shall come perfectly united with the perfect and imperfect form of unrestrained self-imagination, two distinct bodies present themselves to the senses, the act of profession united in one perfect book, which shall bear testimony to the life of truth against the spirit of falsehood, and the baren rock of time and space, which proffers to perfect all who touches it, like the abused record in Holy Writ, people approach to renounce the obedience the authority of the law commands, all aghast by the "World's-end Swinging Review," the night impenetrable stood, as a perfect man in sound, owns no bounds

of time and space, perfect propagator of all nothingness though perfect in life, and organized nature, imperfect shall all be who cannot perfect life in love and charity sound it for him abroad, like the full perfect night whose corpse will admit of no more until his love and place shall come to nothing, being the preserver of nothing, his must be dispensed with as nothing. The faculty of the mind, subject to the will of reason, betrays no one, neither has the succeeding night in union with day. All things are made and by whom made nothing, who cannot make the life of love, in truth, subject to obedient authority, retains the will in dishonour, when his perfect vessel lets fly her will in detestation of him not contain it in love, his wind will fill the vacuum receptacle of affection, deranged in the perfect, give birth to imperfection which burst and come to nothing in the end, for rejecting her who loved her love for love of image, the external ramification of whose embryo in love and attraction propelled the evidence of her sense to tender him the virtue of her heart the moral fruit of her soul in love, her fall was earthly, his was not of love or truth affectionately based on either pride, faith, hope, or humble charity for had he conceived of love in truth or humility, fidelity and reason united with love would forbid him betraying the temple of love and truth in humility, who loved her forsaker, not for the love and soul in glory, but in an unguarded hour the reservoir of her will bespoke the desire of the evidence of her senses improperly, to the monk loving night yet in spirit and likeness equal to a perfect mother in love united with a perfect father which the night of darkness never was in spirit less perfect as a creative member in self-independence, though full, but null and void of love, virtue he might have possessed in a limited sense, she the container and would-be receiver betrayed by the receptacle of her sound, the transporter of her mind and body, whose love of self-preservation in union with man, equalled her mother's love for her Father, more perfect in faith unavowed to moral life,

love, and truth, for had the mother loved the father, and the father the mother in their social union, their daughter's perfect love might remain as it was of life, and their perfect union in communion with them in law and fidelity, to transmit to posterity the effects of their silent unity, and love of the propagator of nothing, in the fair lover's self-preserving humility, the flower and knowledge of which knew no bounds, her perfect love of self-nature and attraction in whom she confided, he betrayed her who loved him so dearly in the moral union of her free-will accompanied by temptation intercepted and ruined. She made him the temple of her sacred and inspired emotions, until her affection was ravished and her heavenly soul blighted in his self-will to curse his name and save not even good-will in communion with him. Had she loved father, mother, brother, or sister, more intensely she would disclose to the most perfect object of love, the secrets of her mind betrayed in the imperfect night, whose real presence upbraided him, when he beheld the true profession of thought wrought to save, he may exclaim with the forsaken, her proudest are vanquished her boldest, slaves. The harp of her bosom when gayest awakened, was left to breathe as sad as the wind over graves, her imperfect love would have proved perfect to him, who loved his love for love of self. As the night attracts the light of the noon, and the morrow the twilight, so shall the Holy Ghost receive all such children, whose love of virtue render them the best of fools, suffice it to say that if all Christians were as perfect as the foregone night, known only in the time and space of the past eternity the night to come, will become light by grace in one and all-perfect past, all the imperfect betrayers of their lovers for the love of counteracting disobedience in love, vain-glory in authority, and falsehood for truth, hoping the spirit of light will penetrate the spirit of the night in love and truth, and forgive and forget all the past and present venial transgressors, as the sun of light shines beautiful, so shall

the authors, the fathers, and the mothers of perfection shine in the will of the most perfect being who commands, has commanded, and will command, the present, past, and future, to be perfect in the life of love, and the faith of truth, and hope in charity, as an individual in eternal glory, or a member in pain, perfect in neither faith, hope, nor charity, as either willeth; but as God wills and desires all things in self-will and space final to be perfect in after, as before all ages in the truth of time and the love of space. Had I never seen the world's-end signed in the height of life and attraction, the love of truth may summon my testimony to record the sad state of the world's love of day and night, still musing on whom the Lord of life, whose word bears testimony to the fact, the enraptured soul gazed independent of human interpretation, then the spirit and love of life perfected the will of promise. Suspended and shaken by the wind, inviting all to come and be enrolled within the circumference of free-will, law, and authority. 'Tis true all are called and those only are free who come and abide their time in communion with the dignity of life, love, and truth, awful words, of those called not one shall partake of My supper. Had they corresponded with the will of life, which in their practical liberty limit their sphere of action to the self-preservation of created nature, they would not be rejected by so just a judge as the Lord God Almighty, who gave them a Saviour made in and born of the essence of love. Knowing that the debased are of the imperfect exposed to wind and weather restless in themselves, they co-operate with their passionate oppressors in sin, and seal the woeful use they make of their birth-right, namely free-will, the supreme knowledge of which centred in an individual recognize the responsibility of the intellectual organs, independent of their creator, hence the cause of a redeemer in grace, the authority of life in justice, and the distinction between the good and evil by works. More happy are the untutored in the effect and cause

of the fidelity of love, than the animated, despising the ordinances of divine providence who condemn his will and holy union with the matter of space hailed in grace. Had the Lord and the law spoke so in truth and judgment, this review of the *Swinging End of the World* would never have been presented to mortal contemplation, all flesh would cease, and space resume her wonted dignity in the divinity of the Trinity. Talk not of means, are those not full in spirit and life commanding a flowery establishment by thy good or evil means to whom shall you bequeath love, you who oblige those doomed to see their labour and experience to underate it ; begone pincher of the honorable to be prayed for by lazy scribes. Commanded in thy transitory light and sphere of action, the spirit of truth, thank thee love, adored in charity which, if mortals will but hold fast, they will fail not in establishing the omnipotent desire. In the free exercise of the evidence of the senses, governed by the casual liberty of parents.

The essence of love and wisdom in one perfect night got rise, in default of one perfect day not perfecting the morning, as the day perfects the evening and the night the morning, when shall the night commence so perfectly present to the morning as to exclude the perfect day from dawning, never in the eternal union of morning with dark night, as night separates with evening light to perfect the succeeding day intercepted by night in darkness as the night is separated from night by day, and day by night. The eternal perfect the day, and night—more perfect than man un-governed by the love of reason, perfect night being impregnated by the spirit of light shining through clouds of darkness which surround the day and night in one perfect mass of lifeless nothing, given to men whose seed shall perish when the temple of the spirit expire, the receptacle of temporal love withdrawn from love conceived and of love born to perish.

The spirit of truth, if unable to forward eternal hope in eternal charity, founded on eternal faith,

necessarily disowns self-creation in communion with the free-agent of light, as love governed by love and wisdom hath no evil in knowledge, yet infidel organization checks the spiritual life of love in the part unable to forward life with nature's laws; but as the chaos of night or love in darkness rules nothing equal to the supreme will in reason. The by standards of fate and immortality may question the fact. The remorse produced by the revolution of disappointed love establish her consequent temporal and spiritual results, and wages war with peace and the perfect tranquillity of the mind of man, either free-agents perfect in disunion, the coheir of man in love less perfect being the receptacle of disappointed affection, her love separating from her spirit befriended, not the owner dejected, forlorn, forsaken, and banished. She lived for whom in spirit, not that man she adored, and in whom her spirit fled to anger the fluid of envy at beholding him united to a less perfect form of faith in authority. Perfect art thou who loved in sacrifice, than he who betrayed his lover through fear or conscious inferiority. Assuming a defensive principle, the thought embraces the cause and effect of much irregularity tending to confound moral honor in the broken parts of minds unoccupied in dissecting the probable virtue assumed by those who fain to love man before God. The Holy Ghost can in no sense be jealous of such, and approve of heartfelt love and affection, else the God of truth would not command us to love one another, still that urbanity due to the self-preservation of nature and common sense is necessary to finite beings unfurnished with the certificate of moral reason and authority condensed in the divine and human confirmation of the law of God and man, if he objected to the sacrifice of her love as out of recognized form, he should order his will so as to conceal her temporal shame for the love of virtue he owes her sex, expostulate and dissuade her from all rash exploits, which might act upon her reason, and

retard the growth of her affection for him in her terrestrial virtue or eternal repose; such, unfortunately, has not been the spirit of the figurative night, whose member first attracted her attention and obstructed the flow of her love in communion with the choice of her heart. Hang one upon the other as day and night on their free-agent space to be consumed in the space of the merits or demerits of their co-operation with the righteous word and will of life, in love and truth. Thus their members in the life of nothing, perfected a something equal in the opposite extreme to the first-born of the Father and the Holy Ghost—born of the mother in anger. As the Holy Ghost bore the essential spark and essence of love in the spirit of eternal life and conceived in truth, the love conceived by the attraction of love benighted her rejector and according as she grew, forsook the love she bore the false one in this life. The first evil has been conceived in spirit as her anger abated, her love ceased. The evil beareth not love in faith, hope, and charity, for had she been the receptacle of either, as she had been the daughter of evil, she would be the mother of the most perfect being in love and spirit as the holy Mother of God was the receptacle of the angel of light on earth. Adam, the first man, was the product of the perfect union of light and darkness, attracted in reason and in obedience to the will of love, from before all ages, as the union of the day and night, or as Eve was the mother of the first-born in sin and envy with their attendant consequences, in all the united spirit of Adam and Eve subject to temptation not perfecting their spirit in obedience to the law of nature, rendered practicable by the authority of life, love, and truth, the perfected and united spirit of life in love and truth, being governed by light and darkness, newly separated as the first from the second and fourth from the third generations, the ember of life or spark of anger in the infidel's sense ignited and united the glory of creation and dated eternity, or no ending from the beginning of

time and space, for had all been united in one common mass, animated by nothing, commanded by nothing, kindled in anger, in motion by anger, deranged by anger, and consumed for anger at the temple of anger, who loved self-dignity by reason of her obedience to the will and evidence of her senses, profered regardless of the consequences for the temple not the spirit of night content, the use of which prove the guardian of the willing mind, being opposed to the inspired thought of a second person until accepted, acknowledge the free-agency of creatures in communion only with the infinite perfection of that love bequeathed to, hailed by and governing all lawfulness, so all things when thus governed mistakenly, come to nothing, which thing, governed independent of the first effect of love in nothing, motioned in the after confirmation in anger animated by love of something owned by all in nothing there is something, and where shall this nothing dwell if all standing places cease to be and come to nothing in the bosom of the divinity, eternity have no bounds, neither have had uncreated life a beginning for the sake of love, truth commanded the necessary bounds of space, and nature that eternity should side with no specific time or ending for the obedient spirit to penetrate its internal dominion, and that life, truth, and love, united of one thing, make it their eternal dwelling to be united as one perfect something, for in something life should renounce anger to bequeath peace and happiness to the living, and with them dwell of nothing this one perfect something which perfect the space of nothing separated from the organized system of the life of love in truth and established the modification of all nature for the good order of the Creator in the creation and unity of spirit by reason of faith, hope, and charity, condensed in either temples of nothing if passion prove, or vain-glory establish nothing in nothing when man comprehends all things, believes all things, and remember his approaching dissolution, to the end that he may know of a truth that there is a man God

who commands all things in life, love and truth, all things surround this mighty man. Jesus, the Lord of life and death, in the centre of eternal space. All nature is nothing compared to him, whose word, will, and desire perfect in law and evidence all, the centre and external abide in time, as two perfect objects acting of one accord, as love and the pleasure of life, cherish exercise and live by the Divine will, the truth extends no farther than the prescribed bounds of reason, false though limited exercise the free-will of reason unbounded, hence the cause of so many finite enactments which perish in their creation with their creators they would be perfect in the two-fold spirit of life, love, and truth, the co-equal of truth in love, dwell in nature and command in unison with the voice of reason, though wisdom penetrated the clouds of reason which surrounded all nature, all reason, and all wisdom. Beyond these there is something still unknown to mortal eye. Senseless love err in will, but the Father's glory is the perfection of truth in the majesty of thoughtful love, and chaste charity, impregnated as an inspired being by the light of faith, the given will and guide of God to man, independent of the profane science of the desperate in thought and action, the confounder of virtue, fell by woman and the word infidel legislate in the becoming sense they live for if a murderer confound not self in love, for and of confounded woman. Time, space, and eternity balance the will of truth, and love in law. He and his free-agent man perfected by the shadow of light, the surrounding temple of life, love, and truth, when surrounded and sealed in the holy chair of confidence; to the priests and the people, it is all one officiating stage within the circumference of mortal usage, perfect in the world of life and all nature for the God of nature will have Christians equal in grace, whether the pride of the benighted representatives of truth will have it so or not, themselves have been the debtors in all ages, the false priests of hell. Thus enforce the law upon the

priests and your redemption is at hand, whether the perfect or imperfect of nature willeth it so or not, the mother of perfection, virtue, and revelation in the son of perfection, the father of truth may go higher than the temple of truth, the Virgin Mary and her infant Jesus. If man or woman acknowledge more perfect beings, in honour, humility, fidelity, and life, I question their sanity, the law of nature commands obedience to the will of nature, is obvious to the most slender capacity. My spirit admit of no vacuities sayeth life in love and truth, in perfect union with the will of life, perfect in my attractions and perfect in my desires, the Father will rationally unto me the Son's obedience will forward me, and the Mothers chaste love and charitable confirmation of the law of love and truth will surround me; all perfect spirits, glorified in the Lord God Almighty, in the temples of their souls, and in the name of the essence of perfection the life and spirit in the Holy union of love, known only to all who prefer the ways of light to darkness.

The perfect word abides in all nature. Creatures, states, and forms, whether civil or religious, and all number as one perfect something, animated and in part misruled, not because something surrounds the animated something in all, for the passive loss in nature, would discontinue life in erring self-love, the loss of love would render the the wisdom of God imperfect, the the spirit perfected in the temple of love, in confusion, anger, and loss of attraction, returned and perfected in the temple of its birth imperfect in the word temple of undefiled sanctity, the one abiding in the light, the other still angel or spirit of darkness in the certain space, styled body or temple of the soul, as all things were, are, and shall be surrounded, the angel and spirit of perfection, rule supreme in space and darkness that eternity shall have no end, and one perfect man command all nature, perfect to the eternal confusion of the imperfect, whose disobedience and deception masticate evidence and confront the will, in substituting

falsehood for truth, I would feel imperfect should I desire a perfect end to any perfected thing animate or inanimate, beholding the perfection of nature, the beauty of space, the glory of God the Creator of heaven and earth, space surround the one and all the perfect beings within the receptacle of his will, when penetrated by the temple of self-perfection, space and spirit united in the temple of perfection, and formed the all-perfect space, and Heaven of God walking in all perfection at free will to act as he will, go where he will, and love who he will his perfect love of space motion and organization of time, proceeding by word to his co-equal love, the Mother of the first eternal Son of love and truth, whose faith, hope, and charity in will and law perfected the father's love and charity, co-equal in life and spirit with perfect love, the perfect spirit of perfect animation, being animated in the organization of the living virgin, willing to give and take as space in the fathers self-perfection, is willing to admit and receive a more animated body, enlivened by life and feeling, motion, and organization, perfect of the father of the Son, and of the Holy Ghost in spirit and form, in word and deed, more perfect than the inanimate space which is no more than a moving vehicle for the spirit of light and darkness, united in perfect love and union of motion, or eternal space granted to all perfect and imperfect, co-equal in the spirit of eternal movement, according to the acts of perfection, or imperfection, proportionably reaching on their desires, and willing essences, perfect or imperfect, according to their perfect or imperfect obedience, to the universal will and desire of effective legislation in decree, and this their day of cultivating their spirits in faith, hope, and charity, the unity and bond of perfection, the moving space perfected by love commanded by the Son, loved by all who give and take for God the Father, the Son, and Holy Ghost's sake, the perfect unity of love, faith, hope, and charity, the all-perfect word separated in all creative animation perfect in one, as if all nature returned

unto the all-perfect space, to form one perfect body, more perfect in two, as if all nature came to nothing, reason maintain something, still should surround the one perfect mass, unanimated by love, the spirit of absorption in union with the spirit of attraction in in love, animation, life, and the seasoning condensation, more perfect in three, the separation, separator, and the retainer, or receptacles of love and spirits, give rise to words of angels of light and darkness, without which all nature would be three perfect somethings. The chaos or the all-perfect mass of the surrounding something in eternal space, unbanished, unfettered, and unfathomed nothing in itself, but perfect in the nature of space and necessary extension and contraction of member as beheld to forward the spirits formed, animated, and enlivened during an endless eternity, being the governing and willing members of the all-perfect word from before all nature, created in the flow of love, who counsel all justly in spirit, and command all things to be of time eternally perfect in all self-preservative perfection. More perfect in deed as man or woman dare question the laws of God, the infallible essence of matter, space, and time, their justice and necessary jurisdiction claim the pre-eminence over all finite enactments, all should love their founder for his self-presence and evident thought. Simplicity of formation, constitutional organization and counselled will in the presumed liberty, finite beings indulge by sacrilegiously founding their forms after the original, and departing from it; as erring self-love departs from the law of nature, all claim a free-will. Had the Holy Ghost curbed the will of man, and his co-equal creature in the order of the creation or favour one above the other the eternal life would be an unrighteous judge, such as demons make, unfit to command the first female, the world, globe, or creation produced, worthy of his love and attraction, by law and revelation, she received his all-animating nature in life, love, and truth, capable of conception, possessing the power and liberty to act

upon her free-will in spirit, as nature tempts the senses, and patience overcomes earthly things; His word perfected her spirit in time to glorify the Lord of love, truth, and majesty of thought, whose word she conceived and perfected in her love, grace, and spirit, to the dethronement of self-feeling; all animation and life flowing from the self-established womb of the mother of perfection to the word, in the perfection of her Saviour, until the word, Son, glorified the word, Creator, animator, and life that dwells in the Son of the Mother of the word, and the Father in spirit, whose word in spirit the Son was thought perfect of the Mother, more perfect of the Father; for as love and truth dwelled in eternity before all ages, as space and time combine to enforce a belief, and should dwell somewhere, because something should remain therein, so as the unity of the spirit perfected by the word, resume and dwell, perfect of the Father, in the Son, of the Holy Ghost, in the Mother of time and space to confirm the free exercise of the law of nature, obedience, and love, in the temple of truth. Thus the spirit of the Father dwells in the Son, and dwelling in him whose life and spirit was perfected in and of the Mother's spiritual womb, co-equal with the Father and the Holy Ghost, whose obedience, in union with the will and word, perfected a spirit of light, comfort and consolation to the Father, whose coming in time was of eternity, the essence of truth and unbounded space. A spirit so perfected, fulfilling the law of God in love, as faith abides in hope, and enforces practical charity; not such as the fiends will feed, by the Father's limited extension; in order to enable the essence of wisdom, gravity, and truth to be found of something to render the laws of nature rational, and holiness more perfect in time eternal, for the Mother's honour and glory, and the Father's consolation; independent of all temporal and derelictionary usage, the Son of time and eternity established the seven sacraments, for the daughters and sons of both sexes to be reconciled with His Father

whose perfect spirit He was born of a perfect mother, destined by the wisdom and essence of truth and love, in self-authority, to be the mother of infallibility, and the redemption of the flesh in spirit, co-equal with the supreme will of divine authority: as male and female possess the power of transmuting their species, in union with the father in spirit; perfect in one, two, and three, perfect in herself as a child of nature, she qualified her spirit of faith, hope, and charity, the co-equal in love to the Father's righteous will and mercy; His word and voice commands all nature, for thou shalt come forth, my word, sayeth he, thou shalt obey my love abiding in thee, perfect thou shalt command, as commanded, and in commanding fulfil my law, perfect my word, limit space, and render the good perfect in the free exercise of the law and practical obedience to the will of love and truth in charity; in fact, evermore perfect the imperfect evil in eternal banishment, glorify he me, and my love in him, for my love, my word and justice, which he shall prove in authority to be as infinite in the righteous application of the mind as space; to command in Ghost, as the Father commands in spirit, a perfect angel, formed when the spirit of light formed a perfect spirit, united with the spirit of light, formed in the chaste womb of the Mother of God, whose soul of life, in love and truth, blessed nature, reason, and wisdom in the birth of a God man; giving future generations the example of charity, love and fidelity, in the life of a perfect angel and a perfect spirit in temporal form, united in one, obedient to the will of two, for the love of one who loved all in self-preservation, by the cause and effect of life, light, and spirit, dwelling in the Son of the Angel of Light, whose spirit he was united with the flesh, the corporeal spirit given in spirit and love, as the guardian of corporeal virginity, formed of, and in a perfect virgin, whose angel perfected the Father's spiritual love, in unity of the spirit, equal to the Father's spirit in the unity of the Holy Ghost, whose love for love perfected the spirit of the flesh, to form a body in

union and love, equal to the co-eternal something, holy, glorified in spirit and in truth by the Holy of Holies, the all-perfect spirit, formed of the glorified Angel of Light, whose unabated motion, and unfathomed space, no male, or female, angel, man, woman, or principalities, should ever encompass, acting in direct disunion with gospel, word, and spirit; the spirit of light being the life of love, had the Son of perfection the word of truth failed in practically establishing, securing, and locating each, in their due order and portion of eternal space, which the spirit of the flesh seems so anxious to attain everlastingly; believing her and their superiority exceeds the justice and judgment of imperishable life, the angel of life may unite their correspondent love and spirit of attraction in one perfect spirit, united, organized, and animated in self-perfection, and the identical self-spirit formed in, and of, the spirit of eternal love and grace; not in co-equal union with the Father and the Son, whose love of chastity perfects the mother of virtue; the handmaid of life to the Father of perfection, whose majesty of thought, love, and truth, perfected the Son's perfect angel, as born of the father and mother, according to the spirit, love, and unbloody life of male and female spirits, perfectly united and animated in mutual love and perfect union, to announce him their love in love, as life is life and spirit, their beloved essence and maker, in whom the unity of spirit, the glory of the eternal, and the love of perfection, centred a heart, and not only in him, but all sacramentally united in the life, love, and truth of God. Such perfect children, obedient to the perfect spirit of the word and commandments, commanded in the precepts of the perfect word, and words of words, commanded for the perfection of nature, to render the evil perfectly obedient in profession and law, to transform darkness to light, and perfect the children of darkness as perfect as the children of obedient love, and self-preservation; born in spirit, and life of the spirit of the flesh, and the

life whose love for righteousness perfects all children born of the word, will, and decree, abiding by the law and governing the obedience due in, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." To rectify the same portion of the air and space of life and spirit, to which mortals necessarily return of time to eternity; the believing man, woman, and child, abiding in the divinity—whose triple love and space of ages extended beyond the bounds of mortal reason, nature, and honest simplicity—united their minds with the perfect which perfects all nature within the sphere of action, as the perfect word has perfected man in majesty of thought, to comprehend all things; fathom even unbounded space, and give to each, in all, their due proportion of time in spirit and love, in proportion to their individual love and perfect organization, in communion with holy love. The Father being perfect, and the all-perfect spirit his dwelling abode, in perfect union with love in the separated and impregnated kingdom of God, in perfect union with light, as truth and love contribute in obedience to the law of nature, to comfort life in the temple of love and truth, the declared habitation of the Holy Ghost, in all the perfect word, and Father of all nature, whose angel of animation enlivened the will in the free-exercise of thought, by counsel and law, enthrone pure angels in their perfect habitations, as the flesh of human nature forms a perfect member, organized and governed properly in life, love, and truth; so His angel and spirit cultivated the space of time granted to return in co-operation with the Father's eternal Son, and in his espoused love's name the Virgin Mother of the begotten of the Father, from before all ages, whose word of truth abides in life and the love of space, unused, equal to the spirit, born in time, to perfect the authority of the mind, and subdue passion, as His mother conceived of the Holy Ghost, and brought forth a Son in the spirit of life, love, and truth; to perfect in the infinite action of the will a child of love, in whom

the fidelity of life abides, to confound the flesh, formed of nothing, to which nothingness all nature might have been reduced, had the anger of God not been abated in mercy, and the angel of sacrilege, envy, and darkness, been subjected to the word and spirit of nature, born in the name of the most perfect being, whose infinite knowledge surpasses mortal comprehension, in the glory of the angel of light, in the spirit of light approach his mother in truth, as the mother of a perfect Son, and the mistress of chaste obedience to the will of love and charity; whose virtuous life freely willed the propagation of souls sanctified by grace, in communion with the Spirit of truth, which rendered her the mother of the infant Jesus, in the spirit and life of love, in time and eternity, equal to the angels of perfection, and the co-equals in wisdom of the sons of time, born of humanity. The organised and animated beings, they were destined to be in communion with Christ in truth, and can, in the unity of the Father, and of the Son, and of the Holy Ghost, so live a perfect male or female of the Father, in love and union of spirit, equally provided, they abide in the sacramental use of life, love, and truth, honourably, as the mother of love confirmed the will of heavenly life, love, and truth; the Father, being the temple of final life, love, and spirit, equal in humility and dignity to the charity, love, and truth of the most perfect faith, recognises the mother of a perfect child of nature, but not the spurious thereof. All the perfect spirits of space may approach them as they will be approached, in spirit and truth; with due love and respectful attraction, even as their perfect Son, clothed in spiritual life, animated by the angel of life, lawfully co-operating with the parent mother of light and spirit, who commands all the sons of men to keep his commandments, even as he had kept his Father's commandments; proving that the Father was the word of life, and spirit in truth, whose love for the Son was to perfect the essence of life in His mother, as her perfect Son in spirit, obedient to the perfect truth,

then, and when his flesh and blood should dwell of love in the father of time and eternity, that all should be judged in the spirit of his word, his perfect angel, being in perfect union with the Holy Ghost, the glorified spirit who proceeded from the two co-equal spirits or angels of light; formed by the Father to redeem the mother in spirit, giving the Son's spirit in love, to restore the lost sons and daughters of humanity by the virtue, power, and fidelity of one perfect being, as the perfect spirit, whose unfathomed space is perfect, notwithstanding the fact of its immensity; the words received in the sacred elements of the Eucharist perfect either in spirit, or the conditional free-agency of love and truth, if all such as those identified with the word and will of the theory and practice of life perfect their angel spirit obedient to the word, the will, and the commandments of their Ceator, Conservator, and Redeemer; thus, when life, animation, and spirit have united to the fountain of perfection, the receptacle of the essence of nature, incorporate the something in one and all, perfectly commanded, when the spirit of the flesh corresponds with the innocent robes received in baptism, cultivating the flesh, in time, by the right of grace in the spirit of the divinity, the word of life and spirit is perfect in all such souls; the angel guardian of whose will perfect in love and attraction as an angel of life and a child of love, perfectly united with the spirit of truth, as perfect as his spirit and soul, in honour, is with love and the self-preservation of individual existence, so shall he and she be perfect during eternity, and co-equal to the Son of Man in love, the angel of whom separate and unite at pleasure, as human spirits flow at the will and desire of God when reason and the law of nature require them. The natural feelings, pores, and senses are in readiness to command and please the perfect image of holy love. Perfect in the word as the father has loved me, and I live by the father, so I love you, as much as to say perfect love existed before all ages, independent of finite

fancy and passion, mistaken for spiritual love, by the wily wits distracting their space, and the peace of all who have the misfortune to come in contact with them. I only decree that the soul of man should obey all the mind professes in communion with the will of love and justice; in a word, keep the commandments which only admit of the merey of love, by the infinite atonement of life confirmed in truth. Still obedient to His word abiding in His love, the commanders of His will and examiners of human motives. Can you contain the intense heat of a soul in love with truth. The word and my infinite justice abide in you as the Father in me, and I in him, take thine whether of love or envy, as thou sowest shalt thou reap, in the union of faith the hope of life, and the charity of truth, destined to confound the wicked in the practical essence of affecting reason and wisdom rationally enforced. They shall receive, indeed, an eternal spirit—an undevouring flame to dwell with them. Darkness shall overshadow thee. Banished from the angels and saints of their lawful father and mother, whose tormentors you were in time. Thou shalt be provided for by law, and the justice thereof emanating from the infallible source of all righteousness, were ye their children, the love of life would perfect all in the bonds of Christian charity, love, and unity of spirit which eternally unite me and my father and mother, behold the man, hear the revolving fate of man absorb the will in thought, the black implore our aid, the noble-minded man read it and said, with joy, go and inform yon fair dame I thank her for her fidelity to thee; the audience sat extremely still, not a line wrote he, knowing right-well that love and truth's free-agent stood by to call the nonconformists to order. Whoever wishes for a darker night may hail the light and behold the engulfed in the gender of their fury, as God and nature bail neither out, to uphold the authority of love, the dignity of life, and the will of truth. Absconding flirts in dissimulation

alive to sin, avoid the effect ere the life of space in the self-preservation of her members reluctantly confirms the dark night of everlasting woe, which encompass the flattered self-love, as cobwebs hath entwined around the glittering gaudy plumes of some senseless butterflies arested by the glare of the devouring flame, in ignorance, which consumes them, the abashed imagination holds communion with the will in Hammersmith. The uncharitable men swear it in their charity they can get the devil to pray for them; he certainly will not rise in judgment against them—in the presence of love with the conscience of truth and mediocrity of life. This scion of wayward fate has the fruits and constancy of a perfect Indian being. You are free! yes, but what is emancipation to me who am a starving poor creature. The deserted her perfect clime and warm home for the sake of an Irishman. Do you love her? Yes! though black, her heart is white, in my estimation, for she has proved true to me; so he said, paddling beside his black wife, craving for something to relieve the distressed.

The Vagrant Act of Parliament never closes the door of the heart in charity against such moral humanity. The ancient sunshine is not extinguished yet, the the wicked will be converted, else withdraw the branded of their species, and suffer Christians to live as commanded, despite the rancour of finite party, sects whose flood-gates of passion know no bounds with regard to themselves, and as rebounding upon others, whether in communion with God or their free-agent the devil. Hark! though folly perplex prudence, beset the great in fault; begone! trample on thy fate, as a child of nature bespatters the mire. Thy bride's heart, though externally black, is fair within, thine most precious to her in an intermediate state of white constancy, thou lovest, she loveth not for the love of glory, proudly subduing the night of vision presented in the empire of false theology, immorality, and distemper philologize the hungry virtue of the mind, stamping

the broad features of wealth and sin with the brand of fidelity. No, happier thou; ye have loved; not so the senseless brutes, wallowing in the pigmy style of fiction's fantastic fancy, whose impatience prompts them to embrace their co-equal free-agents, not for the love of preserving their virtue in communion with God and man, and be the guardian of honourable love in poverty and happiness; but because they feel within the spirit of iniquity govern their senses, the moral order of nature rarely observes, they, even in their choice of companions for life, the mother conceives in her evil essence of the sire's self-love. The thing is born,—the monster is fledged—Is he a man? No! the like never will be a man—a betrayer of the womb of nature, presided over by the spirit of truth—the forsaker of innocence—the receptacle of darkness—the temple of wrath come to nothing in the moral time of life, love, and truth. These, indeed, need new creeds to wage war with the divinity, their Creator, and His will, to open them new avenues to hell. The deity should become imperfect to act otherwise than as he does and will act justly upon the oppressors of the people—the lovers of the slavery of the mind and body, to be banished in the present perfect tense, and eternally from him, as reflection betakes to the seasons, in time mortals do vanish and come again to life, as the cherished offspring of the unknown cause. A young writer may know the day of the month, to mark the timely progress of his thoughts; not because he should call himself to an account for his errors, but lest others should impute to him dishonourable motives, in due time, to give an account of his daily stewardship, for declaring to be the true heir to the land of the living, and the perpetual motion of the soul in the trinity of time, out of time, and the derangement of time on earth at death: there must be order, the world will not have the dreadful tenants of infidel space, rule her for ever. Her inhabitants begin to appreciate their temporal and spiritual dignity. No more shall the wolf, in sheep's

clothing buffoon the will of God and man. The governing and governed are alike amenable to the law. The animals must be unmasked, and their finite actions spiritually laid bare, to address the Church as constituted by men, would be as silly as for a man to exclude his fellow man, brother, or sister, son or daughter from the free-will and spaceful free-agency his and her birth-right entitles them to practise obediently in communion with the infallible will of life, love, and truth ; not because either is a saint or sinner, but because they form a part in the word universe cultivated by the truth and love the Father owes the mother and Son of human redemption, in spirit more perfect than the mortal man, clothed in the flesh, the temporal government of the spirit. Subject as are the lay-members, professing to abide in the discipline of the divinity, in communion with authority, to will in union with reason and the perfect organization of the flesh, descending through life and the apostles from God the Father, in union with the Holy Ghost, animated and perfected the Son in faith, hope and charity, more perfect in spirit than the Son of Man in temporal explosion, equal in form to the perfect word. Granted that all love the Holy Ghost, with the spirit of the word, the voice, and the truth, their charity and love of virtue equals the word, truth, the word, spirit, perfect in love, the enlivener and guardian of the infant Jesus, in the temple of the Saviour of space, whose divine word confirmed the expectation of the prophets—the substance matter of the voice of truth, in the womb of His mother, the receptacle of the most faithful in communion with the temple of peace, the unity of the trinity equal the holy love of life. The planter receives whatever he soveeth in spirit and truth, in love and holiness of life, for holy love abides in the moral nature of life; and by the word, the essence of truth, the holy of holies, love, virtue, and commands transgressors to forfeit their inheritance in communion with him, save in the state of spiritual punishment, proportioned to their misdeeds

and lack of charity, which justice of life, love, and truth, is the principal battle-ground of vice and virtue. The immoral assume the practice of religious truth as a theory, their hearts are with each other in wickedness, though they would be known as new lights in virtue, the free exercise of their souls, in communion with profession, outrage humanity, the identical principle. The human family are collectively and individually cautioned to guard against the spouse of life, united with the governing temple of the Father of baptism govern love. As the eternal hath the unbounded space of His kingdom uninhabited, save of, in, and by the word, so shall the just command and inhabit the land of the brave and pious, in communion with the free exercise of the will of God. Nature's only beings, the sons and daughters of perfect life, love, and truth ever blessed. * A word with the painter of shades and colours, less true to natural science, the day when the light disappear than the night buried and in spirit low within the vaults of space, whose charity should dispel the clouds of hell and illumine the light of the understanding in love, the co-equal of life, by the fulfilment of the will and self-preservation of the divinity of Christ, in life, love, and truth, and the God of thought in order to embrace the queen of angels. Perfect angel in heaven authoritatively, and beneath the moon, the witness of nocturnal deductions from honour and the integrity due to the fidelity of the soul, whether in light or darkness, without the authority of the word, life, and the self-preservation of love in communion with truth. Her spirit hails as in humility the faithful receive the vital life and savouring love of truth grounded in fact as the manifest act of inspired wisdom to be with, and dwell in all lovers of His holy law. Deathless in the mother of the word and spirit, housed in honor of love by the charity and omnipresence of omniscience my consolation in faith, perfect shall I be in thy love and spirit, when my pilgrimage shall have an end in the perfect time present to my senses, and thy perfect love,

more perfect than the life of ages to my understanding. Thy glorified spirit glorifies me in thy Son, born of the word Father. In self-thought and love of truth, I glorify Thee in the Son of life, the essence of humanity. Animated and impregnated in the spirit of light, more perfect than the spirit of darkness abiding in the falling night, though, perhaps, useful to slumbering man, animated, nourished, and fertilized in passion, on which the Son of righteousness set without and contrary to the advice and help of God. In time, finite beings are as free to transgress against His holy will as to obey, the natural consequence of which discommode life not in the least. Envy surrounds nothing save the government of sin and reprobation, it continues what it ever was, and shall return to the parent of its evil conception, and not the mother of day and night natural to all less perfect in falsehood than truth. The man and spirit of good and evil can admit of no perfect spirit to banish imperfect evil conceived in the temple of anger, unless the good govern the evil and exclude darkness from the heart; then the attraction of the mind may perfect the will of love in the soul, obedient to the precepts of goodly self-preservation inculcated by our holy mother under God and heaven. The Holy Ghost, the mother of life and light, loves his deliverer, who forsook him, the faulty lover of perpetual charity, in union with the solemn nature of love, and the well-merited affection of a perfect being, born of love in life to embrace the law of nature as the day perfect the night and the night, in union with the day, perfect a certain spirit more perfect than the temple of night clothed in the sun of nothing, he loved servitude in the deranged order of her existence, which imperfect exercise renders his internal love null and void, imperfect as they are, in her obliged to surrender her spirit in union with disappointed affection and ill-omened attraction unable to perform the natural duties of their matrimonial alliance, as naturally expected in the blooming verdure and beauty of nature, the seed of

night within the receptacle of love, hushed in silence the obscure deliberation of his will shall be known to nobody in his nothingness.

I surrender to future generations, as the practical effect of the love he established against nature, based on good and evil, in union with the temple of discontented love—more perfect than the spirit contained in the union of light and darkness is he who in love and reason governs the truthful experience in obedience to the life and self-loving attraction which establishes the dignity of the mind in man, and love in his co-equal free-agent, when the receptacle of light, the mother of life, and father of divine love, claim their spirit, so lovingly used by all in the sacramental exercise of the will of truth, in the word Eucharist, he cultivated a certain spirit, and that he shall have, for it united him with perfect love, as perfect darkness united with perfect light, so shall the perfect and imperfect unionists co-operate in the eternal justice and final dignity of the human family; the tribute due to whom, individually, he dishonourably prostituted, not in the holy Father, in perfect union with love, the temple of the Holy Ghost, to decree the free exercise of love, and knowledge, and perfect life in the womb of nothing, in after time, as from before all ages, more perfect than the spirit cultivated by night, apart from the light of love and affection. He embraced another, after the love phantom vanished, whose love of life, in, and by the law of nature produced nothing. Had all children produced nothing, the love of life and spirit of nothing should dwell in nothing, on the surface of something, nothing abides in the space of time, as space and eternity are of equal duration. Thus the spirit cultivated by night vanish in nothing, it only transmits itself to posterity, in virtue beware, the day-star of eternity bless the light of life, love, and truth, charity, chastity, and the self-preservation of the knowledge of man. All are imperfect without love, rather bewill her to be loved in the mother of nothing, than love nothing under God

who commanded you to love Him above all things. He is just to you, and true to love, so conspicuously replenished by the father and mother of life, the spirit of supreme light and authority, in the day and night of time, separated from the immensity of space, united in love, animated by life, lost to the imperfect yet fanciful propagator, enlivened by a spirit more perfect than the commander of the cause and effect produced in him. Contrary to the free-loving will of modest virtue, rarely owned but to destroy the soul of love, by the beasts of hell let loose on earth, who may pride in being the guardian of a spirit perfect in the use of love and reason. When life vanishes from the infidel, nothing shall save the night only the day to protect the space of time governed by the commanding spirit of life, abiding in each member true to nature, law, and Christian equality, the deputed parents of light and darkness, interweave in the shades of moral love, perfect in the word, spirit, and love, enlivened in life. The creator makes no distinction of persons, all should lawfully exercise their free-will in communion with His free-will, the decree of life being just on self and created nature's behalf, all of the same perfect spirit in union with the cause of truth perfect by the will of faith, hope, and charity, the simple essence of self-received, or loved by and perfected in the Father given in love to all perfect children by their just and holy mother, the church and governess of life and spirit. As the sons of men, who embrace the sacred order conferred by the sixth sacrament are incorporated in the divinity of life, and call themselves the church, independent of the countless members incorporated in the word and words of words. She is the guardian of the voice and reason of love and truth, dedicated in the spirit of holy love to the Father and Son whose word in spirit confirm the form, the gospel of life, love, and truth, transmit to posterity for the adoption of her future children, this word testifies of the spirit of truth, the temple of life abides in the free exercise of the law, with the desire and help of Christ

Jesus in final love and truth, when in the world, like all just men, he saw nothing difficult in living obedient to the law of God, and the justice it empowered man to enforce, unable to live in vindication of his authority he resigned to the will of fate, and gave up the ghost to the most perfect spirit in eternal space. His Father and he are of one love, united in love with the mother of perfect fidelity. The fallen may cavil in the sincerity of their souls, on the merits of obedience, and decide their unqualified exercise of free-will by the authority of life, love, and truth. Impure spirits have no voice in the government of love in communion with truth, the life of reason admits of no such apostate dictation. Finite beings may be truly taught, so as to need no such spiritual bickerings; but while people cannot be converted from the belief that contention is necessary for the self-preservation of love and to their individual well-being, they may maintain their false theory as a truth, He had a mother in the world, but no Father. The governing essence of eternal life, love, and truth recognized his authority in the justice of space, and was His Father in circumference, resolve, and word. Should His love of spirit dart eternally in fiction, the curse of the human species which the divinity of life derides as unbecoming the mind destined to develope the fellowship of love in admired truth, His superior word governs the spirit of space, and would give birth to the truth in the revelation of thought and the will of His superior creator. The father of light in love united with his mother, whose heart was and is the most perfect abode of the word love, and spirit of life in truth, then imperfect through the imperfection and forlorn state of humanity, awaiting the coming of her Saviour with the intensity and assiduity of love and virtue, as ought all, even the discontented, hail the glory and joy of the angelic spirit of space, they demur and disown their redeemer and enlivener. The rich and poor administer alike to their own misery, having incurred His displeasure. Unhappy souls, theirs remain

of all spirits, unanimated by life, the wretches flee from the face of truth to the desolating spirit of their conubial desires, the spirit of love reserves life for her superior justicator and rewarder. When a father dwells with a mother and a family, perfect love and union subsist between them. The Father whose justice produces no ill-will governs the mother as the Son of righteousness hath the sons and daughters animated in spirit and organized in the duty of love, it being the desire of the God of truth, to animate all and separate from nobody worthy of him, until the imperfect gaze of foul apostacy subjected him to misrepresentation; then the motioned thought of evil unrecognized by him in the midst of a dark eternity, screamed in the past, as the imagination of over-strained minds do in the present question. His authority to enforce the free-agency of their faculties in the present union of love and truth, and the perfect exercise of the predominant life, the bewiller of nothing for the man who loves and desires, not in conformity with the will of the Son, the Father desires and wills in him as he in the Father. The mother magnified the justification of the real presence, she desire and shall eternally enjoy the free exercise of love, to love the Father in her Son, as the Father loves in spirit the mother of the divinity, the Son loves as one born of her living virtue, in charity they live. All who question the Son's authority to act with and obey the Father in love and the voice of reason propagate disobediently an outrageous succession of false professors, as the Father word honourably the Son will justify and the mother act obediently with the offspring of vice, neither are identified, save in the mercy necessary to the wicked, their works bear testimony to them as those of darkness hath to the rulers of shadows. These exercise the reverse of what they profess to practice, because they abide not in the word of life, hence the cause of the rapid fall of nations, they varnish dishonourable pride to drown humanity, the keel of the honourable soul rowing with the full force

of life, love, and truth to heaven. The word spirit, and the word ghost are united in the habitation of the word life, within the corporeal receptacle of created nature. This perfect life judgeth justly in the presence of the living and the dead, unbiassed, unresolved, and undecreed by posterity. I submit, as a child of nature, to my superior spirit in truth, united with love the superior temple of the superior word, perfected in the essence of life, and filial charity of love, whom the world's frowning infidels know not, they act, work, and write in communion with the night of darkness, the moral honour of life, and the fidelity of Christ in truth, is as far above their depraved comprehension as the space of love, virtue, and charity. Can love be more sublime in time, the truth of life in justice less perfect, or heaven yield to hell the privilege of deciding between the right and the wrong, the predominant sections question, the spiritual attraction of their opponents, until their vices confound the wisdom they professed. The offspring of vice take their stand by the word nature. As those who command all nature rationally may acknowledge no superior in life, or co-equal in spirit, save the spirit whose word the wicked are obliged to hear, in the perfect union of maternal love and obedience. Subjecting the evil of even the right profession to the law of reason, which, they maintain, empowers them to act independent of the sense of justice the righteous hold sacred in communion with the spirit of truth and the love of their neighbours. As the life of truth abides in spirit, to confirm the children of adoption in the life of Jesus, the faithful are worthy of their wages. I hail thee whose essence perfected the divine word in the pleasure and desire of life—the token of our eternal union in the unity of the spirit, whose word shall be perfect life to the faithful, approached in the confidence of charity, obedience, and love, of nothing, abide life in love, by the effect and cause operating in truth. The problematical evidence conveyed to the understanding

to restore peace and justice, in time, on earth may read as a rule to common sense in the vernacular language, when the first becomes last, and the last, first. Contending theologists prolong their classic gibberish, and why not? I say. Six for five, and three for four; subtract the even number from the second, the first one advance, by a vacuity or shade of light, to distinguish the perfect from the imperfect. Subtract the first from the last by a perfect inspiration, love, and unity of action, to prove the being which time reveals, and tell how many seasons in the eternal year, working-days in the week, and weeks in the months of space. From the days, subtract this day, to tell, will, and shall tell that to-morrow will come and pass. By multiplying the advanced perfect number by right three, and wrong four, the product, subtract from the multiplicand to-morrow, and this day's date united in the supposed perfect night, perfect the day, if perfect in love and union of member. The will of life shall command all by the law of nature. Compute favourable to self-love and self-interest, the nine will produce and perfect the weeks of days, the seasons of months and years of time eternal, ground three in perfect union with four of less union with sex, when covered by seven overshadowing the six, as the sacramental law compromise nothing in the subtracted sheath or government of time, love, and union the least sustained by the multiplicative being, perfect in one. From the six, take one less of the one perfect union to be united with the five and perfect six, at night, in dark. Sound as the six in the morning is perfect in summer light—one in darkness, and five annexed to six, perfect six in one day, as the time-being shall roll from five to four, grounding faith, hope, and charity on one perfect word, life and being in love and truth, whose rights are wrongs, and wrongs are rights, who commanded, "Six days shalt thou labour." From the seven, subtract six, this operation shall produce equal to the morrow, the one omnipotent and supreme being, in time and eternity, ruling heaven

and earth, governing, by His word spiritual truth, all things visible and invisible to corporeal sight. As eternity is invisible to angels and men, so is her name known to the damned on this great and glorious day. The annointed and divine word, in communion with the word and words of just love and the truth of words, open His Father's gates to admit the slain martyr, the humble and meek, with the poor in spirit, who suffered for His name's sake, His father's sake, and His mother's sake, for all who preferred light to darkness, right to wrong, and truth to falsehood, for the good who loved goodness for goodness' sake, with equal sentiments of love and respect toward the evil-doers, to whom He shall say, My word is truth, My Father the voice of truth and my Mother the temple of spiritual life and love in truth. Behold thy relation with the truth. Who do men suppose the infinite to be? Has He an interest in their stability here? Yes, as far as His perfect love and justice extends to finite creatures, and no further. Depart, in My name, in My Father's name, and in My Mother's name, from the presence and joy of angels from the presence of God, to be tormented by reason of your disobedience, according to the word, justice in truth, the voice of reason, the glory of the obedient, the receptacle of My word and spirit, in whose work of charity; in a word, I am truth. My perfect word bears testimony to the father and lawful man in love and truth, united with My mother in spirit, thought, and truth, and my Christian people, the words of my word. You, who preferred darkness to light, depart in the name of the Father, and the Son, and of the Holy Ghost to dwell in eternal perdition. The flame of light is a region of eternal glory, befitting the good as a state of reward, increased in proportion to their mercy and goodness in their respective tenses, so the future may act on the seven sacraments, and learn to obey the commandments, practically useful, and necessary to salvation, for as seven overshadow six, and five, four, the Father's will overshadows the will of words, one

perfect word being their union in life, form, and love. As the father hath loved me, so I love you. The unity of love equal numbers reduced to one perfect nothing, of itself nothing, but in units, tens, and millions, united in the bonds of peace and Christian charity. If the arithmetician pleases to enumerate within the circumference of thought, to cover the globe, figuratively, as light reading and sin suffice for the passionate, their time, but not the solemn vindication of the word of love, and the truth of life, discount the disobedience to dismiss the agents of wickedness on earth. When those figures have done, may thee not exclaim, Oh! fool am I! when the cataracts of heaven will crush the world, and the word of Him who sitteth upon the throne governeth in me, individually, and all rationally by His word, temporally and spiritually, then where shall time abide, or the calculations encompassed therein remain and afford posterity the evidence due of time to eternity? Should the titular theorist pursue the course assigned him by self-love. When, or by whom, has the North Pole been touched? When, and by whom, has gravity been put in motion, one word suffice, for are all to perish because no man can command his life and property in death, and the villainy in deranged usage or disobedience, filches both from suffering humanity.

Review the seven sacraments, operate upon the five, the day and date of actions, in one perfect number, subtract the date from three times three to perfect the needle, and steer the compass of life in the finite mariner's soul, when on the foaming billows whose word cheers the captive traversing the water and air with faith and attraction in spirit, proved forgetful of his God. If life be right, and spirit to him prove obedient in command, as the ship doth the watery spray who steers him to his desired and destined coast; let not tempestuous passion sway the soul, but lend the sinking bosom the presence of love, in responding to the call of merciful truth to honour Him as his creator commanded yesterday to unite with this day, as the

eternal day in three, the first, second, and third, to-morrows, date united and added, perfecteth two equal to one eternal and perfect day, one perfect heaven, perfect life, member and attraction. The circle and three prefixed multiply by the united product and subtraction of five from six, and three from four to perfect the last equal to the one two and three, multiplying the first by the second, and the third by the first, second, and fourth, to perfect the last equal to the one two and three. Multiply the first by the second, the third by the first, second and fourth condemned number given to perfect the second perfect number of time present, equal to a perfect present number, being perfect, present, and of amount formed, sound, and till the most perfect moment of time, to perfect the word, morning the last declare the most perfect and present to life, death contradicts the life of the soul. Heaven animates the living with the life of faith and truth, grounded on charity and love, equal to truth, love, and hope, for the time to come, the problem of which is impossible of the eternal given day undawned, still perfect in the given revelation of time, to perfect the calendar and present time, perfect past equal to the present future time, doomed and come of, and in, eternity, perfect one nine. Subtract from the next to equal the first perfect day, and perfect three hundred and sixty five perfect days in one perfect year, each day equally perfect as this day which perfect the present perfect past time, the most high and present life and spirit than the perfect present time to come, for in its present perfect past time become nought in the animation of love, the time to come less perfectly known, because no future generation can tell how soon animation and life fly and desert the air on which He stood. Ages vanish and years are buried in the gulf of time, space, and eternity, continue as true to fate and the revelation of life as the spirit animated by him who gave being to all in the perfect love and life of truth organized by life in the self-preservation of love and nature, the present perfect

men and women who depart from a corporeal to a spiritual life, live in their respective elements in communion with the imperishable essence of life, love, and truth, else they discard the word and obedience necessary for their individual self-preservation in time and eternity. This life and time of each soul governs the will, free to act right or wrong, as the spirit and soul is the light and life of the body, hence the confusion of finite interpretations which establish the wrong sense and base falsehood on truth, the being who gave life to all organized in the present perfect space of human redemption, depart in succession from a corporeal to a spiritual state of existence, and now abide of the past in the present life and time of each soul as the spirit and soul is the light and life of each body, perfectly animated and obedient in the co-eternal evidence of the mind to the law and will of life, in love and truth, established in life, will, and pleasure, to transmit the seed of life and animation to posterity, in the true exercise of final obedience to the word and words of words, in the seed-saving time of life, love and truth. Behold the wife and mother whose life animated the begotten life and spirit of him who lacked not knowledge in faith, neither betrayed he love in hope, nor wanted he charity in truth. What never was, had no existence in communion with nothing, consequently the property and agent united with the past perfect the present perfect tense, to comfort the most perfect daughter in love, and the flowering time of honourable men enrolled within the bosom of virtue, the soul dwell in the temple of the body to distinguish the future good from the future evil and the present perfect good from the present imperfect evil, that the word may abide in them, as the Father abides in the present perfect good soul in communion with the divinity of life, love, and truth. The mother of life lives in spirit before and behind the scene, at my right and left. Begone, inquisitive soul, to thy rest! the word perfects the Father in obedience He perfect in reason; the

willing mind abiding in the Father's own perfect word, and matured life to perfect the flesh as the Son of love and motherhood inspired the faithful to live honourably in the present perfect hour and sound of time. The word perfected the mother, who perfected the word Son, in life and spirit equal to the life and spirit in love the Father and mother of life united in love, perfected in spirit, the pure essence of the flesh, animated and impregnated by life, co-operating with the heart of love such as the mother of life contained. Her first-born seed the Father's word, the spirit of His perfect word body and soul, consubstantial and co-eternal being, concurring, and co-operating with life and spirit in love and truth, born of the ever-blessed Virgin Mary in perfect life and charity, the indulgence granted from before all ages to time and the most perfect form of female spirit that ever inhabited this blessed earth, of which she, the mother of the cause and effect of redemption, was, and is a perfect member as the Father became in truth a perfect member of the flesh, perfected in spirit by the flesh and spirit of life in man, co-equal in love as the Father and mother abide in the law, and are one in the communion of life and spirit, so the mother of God was perfect by self-perfect obedience abiding in faith, hope, and charity, as the co-eternal word of life, united with the Father, impregnated by the Father in spirit, as the Son has returned the mother love for love, in the Father's love and life of reason, in time and after the broken time of parts and all ages. So the mother has returned the Father spirit for spirit, and love for love, to perfect the word Father in spirit and truth. As the shining light of love, in a spiritual and fleshly sense, as the mother was a shining light, before the holy spirits of peace and charity, spiritually loving her love and communicating spirit and love to the angel of light, life, and spirit, being the most perfect shining light as the light of the sun shines in the creation animated by the spirit of life and attraction. He being in spirit, the spirit of life and

animation, the author of truth and the life of love is the most perfect light in heaven or earth, and, of course, in hell, as the angel of life has been perfect in the light of love and truth to the present. So the future must obey his word, else abide by the consequence eternally. The spirit of life in love and ghostly exercise, perfected the word angel of life, light, and spirit to wield the authority of life, love, and truth, and be a sign for everlasting life. The angel of angels and perfect word angel of life, light, and spirit commanded in the all-seeing wisdom of life, love, and truth, spiritual and temporal in all abides the animation and perfection of the angel of light, as the Father's spirit and perfect word, united in perfect unity with the receptacle of life, light, and spirit, retained by love and spirit, in a fleshly cover, membraneously organized by the word, voice, life, love, and spirit. Where did the word, life, and spirit dwell previous to the creation? In love. When did life, ground life, and spirit, found spirit in the temple of love, the time the angel of time saluted the intended mother of life, love, and truth; enlivened in organized life for the love of truth, in the chaste womb of the present, and for ever, queen of life, love, and truth, in heaven; the mother of God, and patroness of fidelity, love, and virtue in charity; the glory and joy of moral life; her word prevails with the Father and the Son, as holy in love and attraction, the angel of light will compel in spirit, as tyrants have liberty from the angel of darkness to compel, oppress, and cause the work of wickedness to bear upon the famishing poor, in contradiction to the injunction of inspired wisdom, to obey their word, clothed in iniquity, and deriving its origin from deception, disorder, and the spirit of debauchery, immured in blood and carnal glory; infamous in its tendency, as hell is perfect in its relation with the members therein. Light surrounds light, as villains have principle, darkness not comprehending the light, but as worldlings who will not comprehend the word justice, in essence and utility, apart from the effect of

injustice, foul prevarication, treachery, and libel. These counsel in falsehood, and persist in their way; thus light and darkness, separated of one accord, and governing as the love of time confine their sphere of action in the receptacle of space. The just are wise and merciful, the offspring of darkness, the reverse; vice blights the blooming flowers of love, and scorches in the light of obscene authority, the unlimited order of youthful minds, recommended to love in time, hoping to meet eternally, and be of infinite duration. Solemn scene, this maze of love on earth. All hail the spring of life, light, and truth. Fair reader, I pause to ask where did light and darkness dwell previous to their motion? Have heathen philosophers taught the divine life how to govern them in love and fidelity? Never. Their light shines in darkness, and is as inseparable as the light of the sun from the day star of eternity. Why live and believe not in the geometry of the soul of life, love, and truth, fixed in the justice of Christ Jesus; the Lord of love, the spirit of strength in anguish, thought in knowledge, velocity, and truth, governably governing all, and more than mortals can see, in the word, creation, presented to the gaze of the most perfect spirit of life, and voice in man; the mother separated, the union of light and darkness, when the angel of light conceived by the word, Almighty voice of truth, the one motion of life in love, united and perfected the will of faith, as light and darkness hath the eternal day, united in one perfect mass, clouded by an unfathomed space of time, unknown to flesh and blood, save He who first beheld time, and christened eternity in the separation of light and darkness, bestowing on chaos the charms of nature, notwithstanding the eruptions of the senses, and the nothingness of time; from nothing take nothing, to equal the value of sin propagated in the hearts of the fallen foes to humanity. If time, space, and eternity unite, unorganised by the life of movement. A perfect standing mark may remain, unsupported by man, woman, or child; on what, if the

object acted upon be one in essence and truth, equal to the subtracted, each revolving body alike perfect, uncovered, and alone, the mock signal of all bodies and members contained in the immensity of space, namely, one perfect love and attraction to the beholder, and surrounding spectators, in the co-equal perfection of the voice, equal to the number nothing, perfectly united in one, this one to perfect the unity in essence of all and one eternal, no variation. As membranous substances admit of the flow of essences in the heart of nature, no deviation in word, limited or universal, but as a flame, in a perfect receptacle of equal inflammatory matter, capable of commanding the replenisher replenished, and the receptacle of the replenishing spirit in one perfect receptacle of nothing. If nothing stand alone, where can nothing abide out of nothing, in nothing, when nothing, something, and something of nothing, is more than nothing in truth. Had bottle and wine been one perfect something, both, or either, would no longer operate on the senses as wine, and contain something more than wine, when given for wine, which might have been done as to perfect water by changing it into wine, at the request of the most perfect Mother life and nature beheld, to record a perfect act of charity and love in communion with the divinity of parts, that the future may beware of the direct command, do as He will tell ye, "not my will be done but Thine;" in the sacramental will and covenant of life, with love in truth, "Woman, what have I to do with thee, my hour is not yet come." My Father is in the element of life, understood as formed of nothing. Must I not subdue wickedness to establish His law, confirmed in thee, the member of my body, the life of my life, the word of my word, the spirit of my spirit in love; He, the Lord of my life, the God of my love, the most supreme in faith, hope, and charity. Be silent, the voice of my heart; thou art the most perfect of mothers to angels and men, born from before all ages, in the word of truth; for as God spoke, so it in

the shadow of life, the voice of nature, perfect love in word and deed. I, the life and separator in spirit, the cure of past, present, and future beings, the words of my word, the renovator of space, and the life of ages, the light before, and behind, and in the centre, compressed by the space of time, for want of member; Thou, the hand and vestment of the law; my father, in whom abides the legislative will confirm my words. Hold fast—save in truth—the operation can hardly be effected. The mystery of the co-eternal union with flesh and blood becomes difficult in unbelief; yet as possible as for the granted self-existing nothing, from before all ages, to dwell in space, one perfect man, surrounded and sounded in love, the life of virtue. My word shall furl the evil and her seed, as a perfect day hath the night mists from the morning dew. Perfect was, is, and will be, the will of life, love, and truth, when He, the voice, life, and truth shall come in love, all shall be proved in the devouring end, forgetful of My word, and unmeasured space. The reptile act, the life and voice of reason in truth, confound infidels in time, as they find they must believe in death, the unsophisticated mystery given to behold the burning lamp in an unknown heart. The unbelievers' mind survive not conviction, neither surrender love the will of truth, falsehood startled, and envy convicted, blush at the real presence of life infinite, their forced fire of licentious pursuits fadeth, as mortals darting to consume the inflamed passions, ignited contrary to the light of life, and rightful truth in love. The gentle soul, in whom no mortal eye or life dare crave a wrong return for living justly, or disrespectful of the holy precepts communicated in charity, to perfect all in life as one in love and honour, from before all ages, worshipped in the reason of love, and the life of truth, the Father, independent of homage, as obedient Christians live in fear of no human enactments, so the perfect abide in grace, and the evil in the confused element of their self-love, disobediently; to confound and exclude them

the commandments were given. They usurp the dignity of the just on earth, as their fallen angels fain to confuse the eternal word, and words of words, without order or law. It cannot be ; My word is My bond in the word, as love of love prevails in faithful hearts. The rock on which life found the immutable truth of of love, the tree, and imperishable forests of reason and justice, which shall overshadow the earth, and confound impostors, whose evil shadows compromise and beguile life. The lovely voice, and shining armour of the divinity, who loved His love for the love of free-will, sadly exercised by the wicked, who maintain their indevotion, laudable in their contradictory spirit of disloyalty to truth ; who command the waves and starry hosts of heaven to be perfect, and proclaim them in their moveability immoveable ; governable in a perfect state of independence, within the circumference of eternal space, separating the good from the evil, and commanding the good to render the evil in obedience accountable, thereby, as melted lead in a fiery furnace. The test of truth likewise consumes the creative properties of animal existence, as has the disobedient the discipline they profess to obey in communion with mankind. Dare they disobey the the word of life, and trespass beyond the limits assigned them, by the word and will of love in truth ? To repent is wise, but to err is mortal. As the mill-stones grind the bread of life, when in motion and perfect contact, the embers of life in love and truth, give birth to new ideas, faculties, and features, with whom abide in time the unerring word and will to cure the mystical body of a perfect born word and spirit, roving in a land unknown, musing on the nature of all fading pleasures ; word, the first-born of a perfect daughter, word, life. Thy mother's shadow I have claimed in wisdom's worth ; fair is she whom love and truth, behold a star in the firmament of life, inspired by love, the receptacle of truth, given for nature's tide, and religion's law. When virtue strayed, how gazed she alone ! Perfect man, attracted by all

nature, live in communion with the moral will of love and truth, while evil men absorb and condense, in all ages, the nakedness of their guilty consciences, to betray the perfect in the evil done them; thus gainsay the goodly attributes of the soul, in a two-fold sense. The Church Millitant has heard, and do obey, even the envious man, who knows the law, transfigured by the law of grace, and the voice of love, as a living mother, who beheld, heard, and complained of a living son, and brother, loved by truth, less loved by faith, who loved truth and cherished hope in her who feels for his thoughtless act. More loved by her who loved her, will tell the tale and where the damsel stood who loved her love for the love of moral and spiritual glory, the voice of reason. Say, had light and darkness separated, a perfect member would dwell nowhere, time should still be in lack of space, element, cause, and effect. I will my will the will of space and order, in the life, love, and truth of God, and admit the liberty of conscience as eternity is free and accessable in grace, and our first parents were entitled by the law of nature, to the government of love and free-will in communion with the life of their existence, had they lived methodically, the doctrine of metempsychosis and metaphysics would be as the theory of her meteor gleam, both unseen and unheard of by those who know as much about the essence of the soul as an owl does about the cause of day and night, transmigrate from body to body, life to life, transubstantiated by the lord of life, finite attraction unlawfully governed circumscribe the mind as space encompasses all comprehensible matter in obedience to the dictates of honour which the dishonourable acknowledge to be just in profession. Such is the relation of falsehood with truth, the obedience due and the duty administered enable the just man to practice and enforce the will of life in proportion to the appreciation of the understanding, the disobedient in the opposite extreme, glory in self-nature and the first

cause to will and desire as the word of life in the creative self-perfection of love inspire self-honour, dignity and truth, the life of life cannot compress the will and govern the passions of free-agents in the attraction of lawful reason, otherwise than in the confirmation of defined obedience, law, and authority, which promulgate the superiority of the immutable divinity of God in love and truth, to live and admire, as Adam got birth in the mire. I defy ecclesiastical self-presevators to point out a single text of scripture, authorising or compelling a man to rob his brother against his will or command. A man to give for God's sake that which he wants for self-sustenance, or to justify the representatives of Jesus Christ in forcing charity from an infidel who really does not believe in the existence of a supreme being—a Christian would not do it. All such are, by the very fact, cursed, and are worse than the multitude, whom they cause to forsake religion altogether,—the one stand in the way of righteousness, the other depart from the truth, because those who impose themselves on society as the disciples of love are evil. Religion is a spiritual emancipation of the mind from all unrighteous and evil effects, produced in either cause; it shall stand pure, wise, and holy as the word, the voice, and spirit of God. The Father is holy when it ceases to be perfect in man and his co-equal free-agent in love and truth, as originally deposited with the human family. The word and the life of time and reason necessarily cease to be truth in time; but not spiritually of, in, and by the free-will of divine existence contribute towards the support of your pastors impose the spirit of co-operation; but in what sense is best known to the past, present, and future. A precept operates in obedience to reason, as give, go, and do, decidedly govern free-will apart from thou shalt. Vested in the legitimacy of truth, love, and justice, practically enforced for individual life, and universal self-government, incontrovertably useful to all creatures whether rich or poor. Certain it is that man has a free-

will bestowed on him by the affecting cause and ruling wisdom of God, to act as he pleases and say he has a certain will granted him by providence to act as he acts, and to say he cannot act otherwise than how he do, will and did act freely. To read the scripture authority of ages as condensed without the authority of the law which inculcates obedience to that authority, which constitute the proving exercise of an individual in communion with the inspired testimony of past ages, otherwise, in what sense will the law and order of future generations be consolidated after the peculiar desire of each finite being, aspiring to rule the law of nature in their ignorant imposition which amounts to nothing in proof of oneself? This self-dignity and free-will alive in life, impose the passive obedience due to all to the spiritual and temporal effect arising from, in, and by the given will fulfilled by self, when a finite being act contrary to the word, he or she convert the truth into falsehood, either acting in direct contradiction to the word morally imposed in love, God above all things and your neighbours as yourselves, is as absurd as male and female, formerly united in lawful wedlock, bereft of virtue, love, and charity, in motion to maintain their union, obedient to reason and love; they may conceive in darkness, but as God imposes no forms unidentified by divine revelation, and condensed authority, the fallen state of their minds augment their guilt, in communion with the holy order they assume, and tend to self-conviction in lack of the necessary preparation and obedience due of them to the willing soul and mind of virtue, no self-love, vain-glory or free-will, which do not tend to the honour and glory of the supreme being, immutable and infallible Godhead, the good of others and the everlasting salvation each individual's soul will confirm the self-will of love in time, and truth eternally; but not the universal law of nature, impartially enforced in the free exercise of divine love, when the adulterer and fornicator unite in contradiction to the truth and authority of life, their

lives become forfeited to the affecting will of life, love, and truth condensed in charity, and the desire of the governing trinity. Such may presume to counsel the dignity of time in the spirit of the evil one ; but nature, reason, and truth confounds them. Multiply is a word worded in time and creation, indiscriminately, 'tis true, the word law recognises the bounds assigned human passions, as the fate of the wicked bears testimony to their fruits on earth even in their acts, for instance, the putting of the prophets to death, these as openly disavow the injustice done the just, as Christian infidels have their participation in the spiritual crucifixion of the Lord God Almighty, to render authority acceptable to the evil Christ in refusing the animal nature and substance of matter justly obeyed the precept of Christian equality, as the Father hath sent me, so I send you. Assuming no authority vested in the dignity of the mind of man, apart from the authority of God, empowered to exercise obedience infinitely superior to the necessary obedience due to him of the tenants of time, the discipline he enforced for the spiritual and temporal good of the community, as the first cause and the nature of life animated lawfully, the Son, love in love, the Father hath loved, does, and will love and obey the word love and spirit and the mother in communion with the Holy Ghost. that; He may be of life, love, and truth, eternally the co-equal founder of the circumstantial love and charity, and in the unity of divinity, the guardian of virtue in the dignity and power of infallibility governably governing with the espoused bride of the eternal word, in union with the temple of life and the lovely essence of nature, to be the temple of love's eternal truth equally obedient in love and charity to the word and essence of divine wisdom in the father, faithful to the temple of love and sanctity, as He was in love and individual self-perfection, the savour of the divine creature of whose love and obedient spirit He established the dignity of his Godly attributes in union with the flesh and animated soul, perfecting his spirit in humility,

and the observance of the law of uncontaminated faith, hope, and charity, through life. The Son of Man whose love for the Father is equal to the Father's love for the Son, needs no act of parliament to approach the Father in the spirit of the law of God, and obedience, commanded in the love of faith, hope, and charity, communicated by law, in truth, of time to the human family. He who loves to be obeyed, should obey the law that, in life, acknowledges the obedient free-agents. As the son commands in love and word in truth, to perfect all in the word, as given sacramentally by the spirit of truth, to the life of love in obedience to the word, and words of words, emanating from life, born in love of the blessed virgin Mary to the Father. The voice of reason, nature, and infinite self-perfection, an object of attraction to confute false theory and perfect the Father's perfect spirit, as before all ages in time, and command future mortals in truth to obey the Son, spiritually and temporally as the Son heard the Father, and loved His mother, the espoused temple of love and fidelity, equal to the Father as guardian to the spirit of charity, animated by the holy Ghost, in the willing word of love, and spirit of truth, whose obedience to the law of nature equals the will of virtue and the Father's revealed desire, and love for the mother of of His Divine Son, whose commandments are obviated in the precepts of His love and justice, decreed in a word by our Lord and Saviour, Jesus Christ, the everlasting essence of life whose word is spirit and life in love to the Father as the daughter of faith hath spirit and life of the Holy Ghost, in communion with the mother of divine grace, impregnated by the life of love, obedient to the will of life established in time and eternity—equal in humility to the mother's love for, and confirmation of the word and will of God, whose laws are perfect by reason of the word, Son, begotten of the Father and word, created daughter and mother of life, perfecting the word, and commandments, commanded the words of words by the word and words of

words, being the words commanded by the perfect word of words, all words in and of the words, mean all words and acts enacted and acted upon in life, love, and truth, by the word servant or servants of the perfect word, truth, administering the will of life with the spirit of fidelity, acknowledged by the words love, voice, and spirit, standing in the wisdom of life, born of the mother united with the Holy Ghost, the perfect word, and will of words, in and of all perfect words of words and spirit of the perfect word acknowledge all whose love for the Father equals the spirit whose love gave life to the mother, to perfect the Father's perfect spirit in the wisdom of love and the word, voice of voices, the perfect articulators articulated in the name of the Father, and of the Son, and of the Holy Ghost, whose word and love gave life to the words and loves born of the perfect words and loves perfected in grace, charitably united in the name of the most perfect word of life, love, and truth, in all the perfect word born of water and the spirit in after ages and the present perfect tense to declare the dignity of the most adorable trinity as established in time by the spirit of the most perfect word, born of the most perfect daughter and mother, loved by love in time and finite attraction as the Father is perfect in the self-perfection of the Son, and the Holy Ghost, in law and charity; the co-equal of love and perfect truth, by the unerring patience of created life, abiding in the divinity of God the Father, in truth, the Son of love is the righteous judge of life, in spirit equal to the father of thought and truth; and together with the Father and Mother, though needing no adoration, is glorified in the Father, as the Father is glorified in the Son, and the most perfect love and attraction of the mother, the temple of moral love, perfect by the united will of chaste charity, and word, commandment; obedient to the words, laws, and punishments, inflicted in the spirit of falsehood by the offspring of vice, the sons and daughters of perdition, the essence of darkness in and out of hell: being the

animated and united spirits which were, are, and will be, disobedient to the word, will, and spirit of truth, the should-be fulfillers of the law, commanded by the word, voice, and spirit, born of the word, life, in love, and truth and the delineation of reason as characteristic of the present human family, may reconcile future generations with truth and life. If ever there will be no outlawed tenants of time on earth, the hoped-for peace of love will consummate the will of life, then to talk the truth one to another, will prevail, and be deemed no high treason against the temples of falsehood. The lying tongue is the blighting instrument which enkindles the wrath of God in the fallen state of humanity. Many, morally chaste, pride themselves in being liars; in their sense it may be wisdom, in mine it is extremely diabolical. The heart abhors the idea of being befooled, which the cunning demons presume their credulous hearers are; men keep the commandments, as the Father hath obedience in the Son of truth; love your loves as he loved his love, in truth, love, and charity, love and lovers love your attracted love's life, as the Father has loved life in time and truth, being the life and spirit attracted by the attraction of perfect love to perfect the Son in spirit and life, as the Father of space and circumstances is perfect in man and the mother of everlasting life. Subject the will to reason and belief as time abide in eternal space, the receptacle of the word and willing action of the spirit uncreated before all ages, and perfect in the truth of divine love and revelation, the words, voice, and spirit, in acknowledging the self-perfection of the mother in law and ages confirms the existence and spirit of practical obedience in love, the female essence of the temple of life, and establishes the real presence of love and truth in time, as existing from before all ages, to animate and purify all nature by equal animation, vivification, and spirit, and render the individual love of life practically useful to all nature in time, contradicting all contra-

diction by a single act in word, act and example of truth. Ministering angels live in love and righteousness shine everlasting light and life in glory by the word, will, and pleasure of Christ in truth, and God in man, and love in space to judge life perfectly and impartially. The life of life, in the first man's life, governs finite life, Eve of love in spirit carnal clothed the disobedient word of life in self-love, self-will, and the will of self-government. Similar to those Christians who profess to love and cherish life obediently, our first parents' relation with the law of nature was different to the present, commanded and redeemed as we are. Yet, the law of grace, abiding by the sacramental order of life, exempt no one, motioned in time as the temporal lives of the many dismembered in death, confirm the first free-agent born of the daughter of life and spirit,—the saviour of love and truth. If angels rebelled as lovers of evil to find receptacles in the temples delivered of envy, vain-glory and the passive allurements of varying attractions constituted in mortal's revolution against nature reason, and justice. Who shall be delivered in them? Not their free-agents and opponents, the life of redemption, ascended in love and truth to command, as obeyed in life, commanded and confirmed in the free exercise of civil and religious liberty; the disobedient of time are the most cruel, senseless, and extravagant here below, the will of either becomes the mal-administration of free-will; but the lawgiver vanquished the free-exercise of the disobedient in charity, and implanted the life of truth, in love and filial affection on the barren rock of falsehood, in obedience to the deed virtuously commanded and practically fulfilled. Common sense comprehends that the word is as of uncreated life worded, and the globe a centre in space, comparatively equal to ages unknown, tantamount to that any given sphere may form the centre of space and eternity; and that the word of life is written for no individual being apart from the finite beings abiding in the communion

of everlasting life, life begot life, as when perfect life is perfectly united, the perfect life of life is a perfect spirit, the infallible and perfect word abiding in the law of nature, and separated from the matter in essence, spirit, and form. Command the identical will in time and eternity, and truth in the Creator's creation and enlivened word, from life take will, word, voice, and spirit, the motion of nature, the unity of fancy, bereft of which man is dust and to dust shall return all the sons of woman, be they moral or profane, the self-established conventicles of proud infidels within the jurisdiction of their limited sphere are no more than so many dusts impregnating evil dusts enlivened in life as the disobedient spirits embrace the will of love, in darkness, though dead to the voice of conscience, they profess to abide in the liberty of the word life, which confirms the will, the word, the voice, and the gospel of love in spirit and truth. Asketh they, who founded the law of civilized society? I answer you, remove the superstructure of His love and lawful decree, to give place to nothing in communion with him. What follows? The deranged order of infidelity, human savages ravaging integrity, crime and disorder governing all dishonourably; the word of life testify of the love of truth. So have the criminal works a direct tendency to exterminate all things appertaining to life and the fidelity due of man to his creator and the citizenship of space even in the limited sphere of an unbeliever's life. Why not love life, and abide in the spirit acknowledged to be just, to bear in him the meek and humble of heart, the Almighty word, will, and spirit of obedience, the authority of the divine precept, consolidated in faith, hope, and charity, which renders the witness of life, in an especial relation with truth, the confounder of devils, and the righteous joy of angels on earth. Had all the passion contract been dispensed with as it should, what disinterested charity, and noble ideas of love, and certainty of being in the right path, would fill the minds of all men, in

the contemplated victory of the spiritual man over flesh and blood, acceptable to the universal word and will of time and space, by obeying and surprising an apostate enslaver of moral nature who feared neither the truth of life, in time, nor the spirit of the law the monster enforced. Behold the wolves in sheep's clothing growling,—a chaos of evil spirits. Cast out the titular thing of nothing, that generations engender evil unborn may tremble at the thought of becoming deputed parents in the spirit of the Father, and the Son, and the Holy Ghost, out of the covenant of life, love, and truth, charitably chaste in the united element of civil and religious liberty, the comfort of the righteous poor in spirit. The glory of the Creator, Saviour, and Redeemer, the word of words perfected from before all ages, equal to the Father's will and self-preservation in after ages to be glorified in the love and joy of the lawful trinity for ever in the unity of the Holy Ghost, one God world without end, in the founder of Christian charity, the door of love, the fountain of truth, and the way to love life in the unity of the spirit that distresses no one. If you love obedience to be obeyed, obey the word commanded to obey without exception of persons the word life, the word love, and the word death worketh in and by all, and are of no party in law. The word justice and the word damnation as re-acting upon the just of the evil in time, whose measure is full of the wrath to come, prior to the final consummation as revealed in the unerring will of life, opposed to the heretical desire of the evil spirit abiding in outlawed words, which purchase eternal condemnation in the passive cause, for the spirits of imposters, infidels, and law-breakers whose unrighteousness require enactments to act on them in their acts, acted upon in justice to the faithful. We must not be scrupulously nice, lest the actors act on the poor and chew the cud of their misery. As insanity prevails when they cease to breed by the end of their self-assumed importance, begot in

sloth, envy, pride, and ambition, which in the end accumulate diabolically and confound the speculative self-love of the arrogant aristocracy of nations, who are as necessary in their sphere of action, actively performed and appreciated by their less fortunate co-equals in the divinity of love, as the trunk of a tree is to the branches thereof. The industrious might, it is true, abide their time on earth, like the stump, independent of all who are pained at heaven being a state of reward, and hell equally so in the unerring wisdom of life in time and truth; because they prefer immorality to virtue, and oppression to charity, disobedience and uneasiness in counsel to the love of their neighbours, whose perseverance at the helm of life work out the grand mart of their salvation, independent of their antagonists, who only scorn to enslave the mind and feed on passion the offal of absurdity; they confound their existence, and accuse the pillaged thousands, of what? Not good, but their individual bad qualities, for being poor and ignorant, and despised in time, little knowing their relation with the supreme being. A spirit of servility swallowed by the latter as well as the former who confound either extremes; to be poor don't ensure fidelity to love and truth, any more than to be rich does honour and obedience in charity to the will of life. Let us have justice, for justice's sake, that each as the children of perfect parents, brothers and sisters may rise with the righteous in the justice of life, love, and truth, and exclaim, Oh! death, where is thy sting! Oh hell where is thy pain! Oh time we find thy right in the bosom of virtuous love, we have reclined in the immortal Jesus, for aught we know, to dwell with life and truth for ever, perfect of the word, the voice, and the spirit of truth; the faithful Father and scion of love in the essence of life given for man's redemption to redeem the word and give to the daughters of grace and sons of nature life in the sacramental elements of the divinity of Christ Jesus in love and truth, as the Son

of God hath given to man and his co-equal free-agent, the mother of life and witness of love, the knowledge and wisdom of truth, that the sons and daughters of light and darkness may know the most secret perfect or imperfect movements or actions are exposed to the angel of light and darkness in perfect union with the angel and spirit of life, the commanding spirit of nature, the essence of truth, the love and unity of the Father, the Son, and the Holy Ghost, whose word command the spirit of life and darkness as the word commanded and withdrew the spirit of life from Adam and Eve's prevaricating children and subjected them and their posterity to the natural consequence of their disobedience; he commands the spirit of light and darkness to govern the immensity of space assigned to nature's organization by the will and word of God the Father, the Son, and the Holy Ghost, whose honourable commands and charitable precepts are as essentially necessary for the eternal justification of finite beings and perfect restoration of the word, in life, love, and truth, as the word, spirit, and unity of light and darkness is to distinguish day from night, obedient to the word, as if the eternal day or night shined or unshined in common with all nature, or as the fluid, or spirit, christened "wind," which listeth where it will in union with space, can be heard and felt as a matter of attack in contact with the evidence of unbelievers' senses, though unweighed, seen, or held within the grasp of proud philosophers. On the part of the most perfect angel of life, light, and spirit, I claim, in truth, for the temple of eternal love, the liberty of an eternal perfect Son and word life, as the least perfect form, one in two eternally perfect out of three, as space, time, and eternity are one, in words divisible, the spirit of the mother of the most perfect manged in the unity of the Holy Ghost, form one perfect glorified member eternally perfect in the Father's self-perfection from before all ages, and in time and finite action. Holy by word in love and in

truth, as the Son's obedience perfected the life of grace. He commands all nature, united in love with the divinity of life and the love of truth; the sons and daughters of corporeal parents are called upon to return love for love in the spirit of charity. Should the Father withdraw his grace and life from the spirit of truth, all flesh should perish, and all perfect spirits with the imperfect in disorder disobedient in time, and opposed to the dictates of common sense, as the wicked prevail not against the life of love in truth, still tormenting the word in the spirit, the contending children of this region love contention unawed by reason, the evil live here as the most perfect in self-love, self-will, and the descending will of vain-glory, to, as it were, command love and truth and justice unto no end. The false torch which the damned presented in time lured the base, they deceived not only themselves but their admirers, even in the fold of Christ. In conclusion, I submit to the divine will in the sepulchre of penance, yearning to the wicked, ere time to them shall be no more in truth and judgment.

THOS. O'DONOGHUE.

Kensington, November 1, 1830.

The Bolder Genius.

"We are on the threshold of reform, and want a Bolder
Genius to lay the axe to the root of the tree."

Oh! in falsehood they believe, and the truth confess they not, posterity in eternity, the law-bloods of perdition enslave all capable of being flattered, physicked, and debauched by the devil's free-agents and their collective enactments, all over the world, to the degradation of the swinish multitude, who, hog-like, grunt, and fain to worship, in the spirit of self-creation and party hog-wash, their hell-bound oppressors; but out truth, and your righteous souls, in judgment and life everlasting, find the brood, and all identified with the human animals the hell of their evil faculty, believe not with them that God need consume His word in effect and work of just creation to destroy the monstrous spawn of the diabolical things of time, made in lust and falsehood's error, into law-bloods. Yes, iniquity, transubstantiated in imitation of the copy-right into the brute creation or church and state of wickedness. Muse, ye temporal temples of hell out of hell, whose very existence is as the shadow of vanity. The world tumbled David, and fooled Solomon, so says the world herself; but what became of the law-bloods' supreme authority, practically transixed in the collective wisdom of a people vanishing as the wafted dust in a summer's cloud, neither confound truth in the establishment of falsehood, by supposing that in the first cause, and in the divinity abiding in the law eternal, the governor of the universe needs either their or your participation in

his self-essence, spirit, and form of worship. If you abide in the will of the law, the justice of time and eternity, the evil establishments of females void of virtue and the practical sense attending the abominations of the many decayed in the practical example of each ruling power and outlawed bloods of hell, which pollute each stream under the infernal passive devil's jurisdiction, and who slaughter their love of life and mind with them, will be banished from amongst you the future, such being the principal cause of the holy will of heaven, and the practical exercise of chaste obedience, which, to overcome the nature of beasts contracted by those of hell on earth, is absolutely necessary to be enforced on self by the law and word of God, transferred and confirmed by mankind, even in the law assumed, things of hell and fate, thus to suffer with the evil here, will not, as a natural consequence be your knowledge in time, the death of virtue being the practical effect of ignorance, and the unnatural effects of passion, as produced in oneself, and acting upon others unlawfully, neither shall their practices, self-begotten and confused, still published theories disarmed except in the practices of the vile of heart, who render sin the theme of fiction's life and base falsehood on truth, as the mother upon the father, what consistent and natural philosophers, if the ladies desire, as the nations of the law maintain, though professing to abide in, and command the law which they impractically reverse, to bear eternally upon the obedient in spirit by the law of Christ, and the practical free-will of love and truth, they will, charity in love practical, and obedience in truth final, in time passive and ever eternal, all which creatures, revealed in part, and by their free-loving survey of the eternal will, are contained in the part of time and space, which disobedient operators tenanted, as the attendant agents of self-erring imaginations, condensable in the counteracting evidence of the self-same, as when an infidel generation create in part and spirit, apart of self, to represent the law of God and man obe-

dient in love apart from the original, similar to the disobedient establishers of falsehood and eradicators of truth and justice, which successive reptiles hail as the God-send of free-will, and attach importance thereunto, as the thought and the infallible be it further enacted of each part of, I would not be sworn of hell, for the erring part to defile love at random, besprinkle vain-glory, and impeach its equality overpowered part, to sound darkness as the light of life, love, and truth, in judgment, with peculiar ferocity too, to evade of time until equalled in the will of the flesh, death, and eternity, the sliding-scale of temporal and carnal motives. Sects, if right, may question their sanity to discount the locust right of universal law-bloods whose insect lives bestrike their willing parts free within the erring receptacle of unholy usage, the covenant of their damnation. The book, art thou a thorough record of things on earth, in heaven and hell? Who wrote thee, in truth or falsehood? What read we, in thee, of the countless countenances, years, and infallible genius in the eternity to come? 'Tis said, that in a few days this British harlot will be entombed in the womb of naught alarmed, as if either ever did, or can outlive time, death, and eternity. Editors will and live so stately, the conservatives of wickedness, radicals, and beastly whigs, the converters of professors to the devil and hell. Avaunt! It were well for the fighting-days of Satan. They were never born to depart and co-operate with the devil and the monarchs of the world against God, life, love, and truth in judgment. To what end, pray think, and think again, infernal spirits counsel free-agents of hell on earth, that they may think as fellowship in pain divides no smart, righteousness is lawful, and that in the absence of justice and judgment, operating by law there can be no law of truth and love in their devilment out of hell and judgment. Law bloods proclaim theirs in the trembling tenants of time, hell, and woe. Generations then captivate the will in effect by the practical law, the ruling degree of infinite perfection,

for finite inventions announce self-blunders in time; as the to be eternal actor according to the directionary bubble of the contaminated part operating by way of self assumed authority or the desires of others promotion, dwindle to the things which unbelievers preach was nowhere to be imprisoned. Explode the bearing of each confused oration, and the numbskull peckishness of the daughters and sons of their fathers in finite confusion, law, and royal punishment. As the suffering act and law commanded in part and revelation, freely of thought and truth to judgment, for each human flower hath a certain effect, independent of passive obedience, which admit of no relapse. Contradiction being dogmatically right, as far as individual apostacy dare presume, had righteousness reversed wickedness the apostate things of time might unhinge the gates of hell for themselves, in presuming not to be free to command only as the commandments of God, which enact the discipline and self-preservation of mankind admit and enforce temporally and spiritually upon the obedient whose pleasure it is to be free. Likewise the disobedient whose imperfect sense of right despise the tendered will of heaven. A formal definition as foreign to the temporal members thereof unimprisoned therein, of their own free-will, as the infallible essence of spiritual jurisdiction was in love and truth, apart from the arch-enthusiasts' matter and usurped reversion of law and authority, to decree as the righteous will of heavenly space in God and truth command on which the expounders of practical tradition ground their faith, hope, and charity. In thanking the almighty nature as understood of the life and animation in the trinity of persons, and affections' final union of holy love. I pray in the manifestation of his practical will, elementary word and lawful desire, act, word, and deed by example co-operating and obedience practical, that the outlawed law-things used as the tools of passive, yet successive monsters, may at least, if not withdrawn in self-distracted, as some have been from on earth to hell,

instantaneously, believe that death naturally transport them and all identified with them by law and reason, to the regions of the damned. So that they can follow the form of Christian revelation unto the death of their evil parents, with whom their co-equal law-vultures are in self-will doomed by law and sin offering to dwell in the parts of creation set aside for the embezzlers of right and polluters of laws, commonly known as the nations of the people cursed by self-nature and betrayed by self-providence, governed in law and blood, made what neither law nor blood put to the test confirm, save their viper offspring in motion, not as the thinkers of motions thought the clock. She until the feminine gender pointed out the signs and tokens of its being he, as much as to say in thy profession, thou art a dunce, a costly nothing, proclaiming conviction in the purity of sound laws; how fantastic the vain enactments of college mute, a blank in the breeding establishment, finite knowledge less than ignorance in self-preservation, except when the effect of circumstances render the tribute due to hell meritorious in the sense and unlawful form acceptable to the outlawed rabble, whose unguarded exercise of free-will govern in the will and practice of disobedience. These unmarried men of Dulwich College certainly shine in the dark alone; their morals no poor inhabitant respect as Catholic divines, methinks the flesh and blood of all sports, channels and climes inhabited and gorgeously roofed in darkness are no better practitioners than the anti-perpetual motion maker, the immoral enslaved and habituated to perverse desires miserably equipped, seems to think the temporal enforcers of the human and divine law are mere things of chance in whom the pulse of nature never springs to either life in love or God in truth, and come not of nature's porch to witness love and obey the law of nature, all because the wicked govern in time and give the reverse of that good example which the profession of Christian equality and charity is intended to inspire practically. Here the mystery of their

passions usurp the right of conscience, and bewilder the sense of chastity, to ebb and flow, as it hath no law in their be it further enacted exercise and infernal information delusively useful to life in the imitation of love by substituting their vain-glory which in time become acted upon, as the right of the law bloods, to administer their systematic infidelity in open defiance to reason, the will eternal, or falsehood for truth. Sufficient in oneself to love iniquity, but infernal he or she not content with self-judgment confirmed in the will of universal self-government without others death eternal. Pups love puppies until the teat and the prog Bob decide it in each pup's self-preservation, and attraction in communion with nature and common sense, low-blood and high nature beware of their uses. To conclude, let those who follow in rapid succession, bear testimony to the national malediction, or the end of law bloods and the fate of the creators of the compound matter of falsehood, the outlawed temporal and spiritual jurisdiction in truth and judgment, which derange the nations and enslave the will of mankind. Mazy beasts in the place of righteousness, virtue, and honour, betake to the evidence of practical experience, ere time entrap and change the face of nature, now alive to will and fling all patience to the fluids. With the rampant things from whom desperation pour upon a people self-governed and cursed, in incest ruled. Posterity unheeded see, but your fate in the spirit and state of life everlasting, and the expense of these feeding and cat-like breeding playmates of hell. Distil in effect the truth by law and the love of judgment, righteously to be prepared for the judgment of the divine genius of infallible wisdom and word of self-preservation practically doing as you would be done unto, not as they who preach feed them for gospel reading command. Lack not in a passive priesthood, if rent asunder gentile wise, as of self-servitude and their evil parents, love of gain, thus dispose of their right to redemption, in the frail *text* which surrenders the individual and collective

spiritual and temporal good of all, because they choose to represent the representatives of who and what in practice. The spirit of reflection descending in the life of holy love and truth in authority might take the place of the essence of the bread and wine carnal, for which contenders in their pride contend. Not, I say, amongst those of the household of hell, they are unworthy a rational man's notice, were they not aggressors, and equal to their disobedient brethren of Christendom, who counteract the will of life in the establishment of falsehood in their communion with the faith, hope, and charity, which reconcile finite mortals with the discipline pre-ordained to distinguish the good and evil. That the future in the present as the past have and do know practically with whom the governing spirit of nature should identify himself by law. See unto it, each sacrificing to the precepts of their individual and collective wantonness, the effect of obedience to the dictates of blood and the unmerited applause of rude distemper wooing the emblazoned vapour and puff of fools, out of law and reason's covenant, by passion, preaching, and self-love, impeaching the authority of the effect and the cause of all of and in him, in whom they live and who is not the redeemer of one in the redemption of another, but of all in righteousness. the self-preservation of individuals amongst whom are to be found those who counsel to live by justice, religion, and charity, as cuning drones who neither give nor pocket their own. The revelations judgment to generations be as finite virtue of right, comply not with the rich in purse and cursed in sense, except as gloves used apart from the fingers. Oh! pity a temple in effect the worth of a free-will imparting an unholy consolation in time as the representatives of infallibility, if too temporally bending blessing disobedience as late of London.

The two opposite masters centred in the self third, impossible for a lawful being to love in act and law obey such as barter their judgment in the will and law

of God, infinitely just and practical, and of whom but the self-general membrane are the corruptors corrupted in corruption. The wisdom of the collective confusion condensed in a be it further enacted, make a blood which a skilful judge of bodily distempers could not readily bleed, apart from its original defilement, perhaps the blood infused at baptism in the law bloods may turn out a part of their dogmatical right, or white leather, cork, and Peel tariff. Lead the army, the devil's children, out of damnation, the effect and cause of their native use be sure to brand. Junior officers lack the seniors the dignity of the form vested by law in them of the law bloods which creation of things of nothing, A disobedient people breed, see, and rue a verb-active pun; how law and authority shouldered itself at the establishment of wrong for right, prostitution for chastity, and the flame of hell in the condemned souls of the devils, useless tyrants for heavenly joy. Honorable pick-pockets in those unpainted slaves of hell, how desperate your creed. Finally the law blood lead to hell, positively in disobedience, death, and judgment general. Nothing particular occurred in the perusal of the service club of hell hailed Wolsey. Priests be covetous if ye choose, as cardinals may be as proud as aldermen of their civic authority; or you know I am a magistrate, as if no law bind, law enforces in hell. Until the establishment comes to the question propounded to god-fathers and god-mothers of children brought to be baptised, or the blind lead the blind open-eyed to conviction, then in the preponderance of eternal vengeance confirmed by profession, law and God in judgment, the graceful humility think infernal sponsors of infidelity in truth. Royal things of crime, blood, and law states, the systematic oppressors of their fellow creatures, coming in the majestic glimmer of heathen absurdity to install a creature in the shadow of base inconsistency, or arms of law bloods, that the tax eaters may grind the flower of death in self, to feed a kennelful of hell-hounds, here and dwell therein

hereafter eternally, as the temporal and spiritual reward of their task-masters on earth, arrogant presumption, remunerating folly, why not vindicate blood of law and law in just and self-authority. The resisters of moral reason and authority dare upbraid a law-born blood surrounded with the vainglory of the wickedest part of the tenants of time, or the world in authority. By a law text dost thou, in the name of this law-metamorphosed little devil, renounce the devil of course, not our eternal father in hell, the distinction between a Christian and a law-blood would end that way, as well as our strumpet proud prejudice, the study of which mismanagement gainsay to infallibility of our profession, where the maidens learn more than the orthodox method of being cow-poxed. That is the experience attending a profligate life which might expunge the affirmative, I do, or we will in falsehood, it is something to awe the world's superstition and convince fanatics of the temporal and spiritual capacity of law-bloods. The mammon divines, which, if you separate their temporal attraction from their spiritual truth, they vainly presume to command in love, and judgment; unbelief may inundate and practice the rest in, if vain-glory consequent pride and ignorance don't redeem independent of works that worketh by grace, obedience, and charity to the devil with the spirit and form which Jesus Christ commanded in, "If ye love me, keep my commandments, even as I have kept my Father's commandments, and abide in His love." It would seem these national things of hell can register wickedness in heaven, and enthrone a part of catholic bloods as yoked when in the instrument of the majesty artificially presumed, preposterous perversion of the divine will. Hell's monks anti-Christian enactments might as well continue with all the establishments, barefaced infidelity regardless of the present and eternal effect, as transfered in truth and judgment to the members professing obedience to the law of grace, being in part independent of the sacraments,

active in faith, hope, and charity. And the convicting law which confirm the best infidels thoughts under the banner of universal equality, the one true fold in the creator's practical justice. Human existence delivered of life in self-love will not stand the test of time and eternity without the stamp of divine revelation; but as a law-blood, whether the representatives of God in the body, or corporate head of the law established justice of the confirmed Godhead, or the thing, king, president, or underlings falling from on high. Were the law of life, love, and truth founded on the usurpers of authority, all empowered to sacrifice in spirit need not even enslave the free-agents of the right authority. That the revelation and authority of God may not come to nought, which it has with respect to the passions of the law bloods. Oh! exclaim the gentiles in office, forbear lest ye bring the dignity of our laws and religions into disrepute amongst the heathens. Impossible for the temporal things arrogating to themselves in disobedience, the privilege of law-making have neither a fixed law nor an established religion, save as in the amended poor-law, a scribbler become exceedingly clever in the light of definition, for pointing out the effect produced by the beasts who concocted it. Nor are these the only beasts, the expense of charity is too much, there are two distinct establishments, the one governing falsely in the name of charity, the other governs in self-preservation. They are one in practice boasting of what they are not, nor can it be easily remedied while the expensively pampered know not God, despise His will, and live by the forced charity of the people, in the midst of starvation. Governments are not voluntary institutions, consequently their free-agents never will be charitable, even if they can, like an ornamental tree, if there needs be a substitute, the Bolder Genius may lay the axe to it. The inhabitants of Sodom might have been as strictly governed by their unknown forms, and as positive in self-estimation as the present,

the ancestors of the future, who, no doubt, will revoke the deeds of those contending things gone for ever. Right was never wrong, neither was truth ever falsehood; and verily when the heathens will embrace the law of Christian charity, equality and love, not as embodied by the most pious in theory and the pride of Christian infidels, but as worthy of all who renounce even such diabolical things in the catholic law and communion, the universal will, and the becoming decree of God. They may abide in the spirit and form, and thereby cast out the pretending children of adoption, who profess to devour disobedience, and love it so sweetly. To be a heathen the heathen law must be practically enforced by the heathen profession, forms and members on each other, individually, universally, and practically, final to constitute all heathens. The self-assumed new moral world will necessarily admit of this, otherwise, if I become a socialist, to play the devil with father Owen, demanding neither the prize nor a part of the law-bloods' if disposed of in time, by auction, in like form of life, love, and truth. Law-enforcing Christians who must self-obey and practically command not the law which exactly distinguishes the good from the evil, but as true believers in heart and soul, abiding in the law of grace, which renders abortive the hell-binding law of whores and their prostituted animal, man, not as certain sects in the universal acknowledgment assert that to be baptized and over-awe all law and fulfilment of promise is adequate to the indulgence granted in obedience to the law and authority of God, and the love of truth in judgment. The Jews would be as justified in pronouncing the Almighty incapable of abiding eternally in the self-perfection of self-authority, law, and revelation. Fancy measures not the weight of space, as the suggesting power of time defies the uncalled-for law of necessity. If society is only looking on, as a third law body, and least in need of fleeceum Bob's protection. The creators of those three nominal things are partly amongst the living, and

in all one body, abiding temporally in no law from before all ages, and in the spirit of time only of necessity compelled to accept of the tribute due to their collective and individual actions, free-born creatures living in and by the practical exercise of free-will, independent of love and the secondary temptations to which the sense responsible too often yields in becoming the creators of self-conduct, as accountable free-agents in general life and private member, constituted as the essence governing a sleeping thing. Pious parsons reason within, so that thou shalt not follow nor be led by them. Oh! yes, the law-bloods say all the carnal desires of the same. Oh! had the sacrilegious monarchs the living of their lives over again, incest, rendered lawful, would not pollute the statute-book, but it is all the Pope's fault for conferring "Defender of the Faith" upon their unlawful father, for ever, in hell, with few exceptions the fate of kings and queens. How comes it, then, that apostate divines know not their relation with the divinity, justice, or the word of God? They have been left to themselves, and whether in hell or on earth, complain of the effect of their free-will. Like Judas, they take what belongs to them in life, love, and truth; but it will not do, once dead, ever lifeless here and there. True, if the priests go to hell in their departing, as their breeders, the people, confess they have from the righteous communion, and the practical enactments of the founders of the ancient faith, virtue, love, and life in truth, do not accompany them, they are no law by which the belief of a Christian may become effectual in the practical effect and cause of the obedience due to them in God. The more they depart from their original commission in the end self-love embitters their presence, whether as acting upon them, or experienced in them. They are not of God, in life, love, and truth of judgment, only as a part of the people of whom he, in their profession demands proportionable works, therefore, as written in the wisdom of God, he who desires to become first, let

him act as if he were the servant of all. Both species of service, lawfully rendered, should not, of right, rebound upon the obedient ; but when the served become conscious of their unworthiness in the obedience rendered righteous by law, the life of death in judgment, find them as convicted as knowledge would her antagonist, ignorance governing finite thoughts. Had the former a disinterested judge to counsel, in time, say even the law of nature, self-love, self-will, and the will of private and general self-government, the ruling powers of hell on earth dare not command, and as far as in them be merit thereby, eternal damnation in the wretched effect produced in private families, the unnatural of whom are generally the wisest in their own eyes, consequently the governing members of the same in passion, never respected by the more natural, whose brooding thoughts surrender the gift of reason to be quite, so it is in human authority, with respect to divine legislation, individuals too often forget to produce what they so sweetly inculcate in theory. If the income-tax installs priests, nuns, monks, and lawyers in the space of hell, and that land-mark and distinction is necessary to the salvation of the poor, law-titles and law-grindings certainly belong to those to whom belong the kingdom of heaven, the poor in spirit, therefore the glittering staff and robes of office being not of God, the proud of heart should procure them not at the expense of the poor, for whom there seems ever ready, the be it further enacted of the disobedient ruffians, whether, as they choose to breathe in the name of their own deeds and the devil's. Be it further enacted, no doubt to the exclusion of thou shalt not covet thy neighbours' obedience, husband, wife, fine law, and spiritual or temporal property, imprisoned. Southwell, the socialist, might maintain, in conformity with the liturgy, which principal of undefined gases clog the chariot wheels of love and affection in the breasts of fanatics, because they have no fixed principal of action, but not confuse the internal life, abiding, of a truth, in certain bosoms,

in communion and order, by law and the love of God, that he renounce those hellish representatives of Satan, and with me believe that the authority of the evil sons and daughters of perdition is established as much amongst men of law and sense, as the dignity of the devil in heaven or hell. 'Tis said that there are no infidels, that is, mortals not believing in a supreme being; but may I be permitted to ask, are there no infidels of profession? The supreme being governs lawfully and commands righteously, and infidels come within the temporal limits of obedience, not willingly, perhaps, to render their infidelity more glaring in the spirit of life, love, and truth, in judgment, those who falsely assert that creatures create an effect, and by the cause operating effectively, give the most remarkably distinguished of mothers the honour due to the father, maintain what they can neither prove nor effect in the cause of their diabolical pursuits; because, as no creature can honour God against his will and law, in evidence. It being by the free-will of man, abiding practically in, and co-operating with the two-fold exercise of the supreme law, that the evident essence of nature's life in love, can honour either creature in time and eternity. If the temporal devils, in falsehood, can give their co-equal devils, except as sacrificed to the law-bloods, the honour due of devils to the God of providence. The righteous can obey the will in word, and not worship human devils in or out of hell. It were more possible in the Jews' carnal and unlawful sense to establish a be it further enacted against the mother of confirmed evidence in life, law, and love of truth, for not fulfilling their finite vows, of immoral or chaste love against the expressed desire of her temporal guardian and her individual submission to the divine will. It is obvious to the most slender capacity that such an enactment could not affect her spiritual dignity now, as mother of God and co-partner, if not the co-equal of man. The spirits of the seven brothers, disputing their right of animal nature to wife and infernalise in the next exist-

ence might of right, love, and charity, counsel the thoughts and law-governed passions which their fellows vainly hoped to confirm in their hell of heaven. As she has subverted it in the flesh, such reasoners may rest satisfied they worship their passions, which, with a sense of honour, they might use in communion with the rectifying discipline of life, love and truth, reduced to practice, the more unchaste than the propagators of beastly love, may ponder a moment, and note too as the governing spirit of nature had all her thoughts, words, and actions, in charge. Pretenders may remember that to be of her spirit and imitation is out of the question. The devil may tempt them to think and believe as much. Tremendous things of time! Is it because your law-bloods, and especially their creators, of time, self-begotten, forfeit all right and Christian title to the love and life of heaven, they dishonour in the kingdom of God, and that their co-operators, the office-hunters and tax-strappers, hold no government sinecure apart from the common fate of mankind, at the expence of the life of love and justice in truth, and hell, that they vanquish the just, and confute self-profession, for as heretofore stated, not as the church and state of hell on earth proclaim in darkness. God governs hell as well as heaven and earth righteously. Free-thinkers must take all as one, in order to answer the unaccountable suggestions to which future generations may subject themselves individually and collectively. The dignity of the law-bloods consists in the assumed dignity imposed, not of God, or either abiding in the acceptable sacrifice, lawfully remaining, and as truthfully enforced in confirmation of the two-fold experience, law, and government of free-will, but as the wolf over the lamb, and the dignity which ignorance and false preaching propel. What a conferred compliment passive animals, law-things declare their belief in God, the Father Almighty, and we are told, define him who may, lifted his little hands on being sprinkled with the dignity of a thing artificially created apart from

the individual nature of cohabiting things, the fortunate gases of our present systematic heathens, if he live the life, and die the death, and not only he alone, but any present and to come of the temporal law-authorized blood royal, now ever eternal and in hell, while He, the will of judgment commands lawfully the obedience of the righteous that must be governed justly. The thing, in either sense may curse his existence. The bad use made of his temporal trappings, and the day his mother's womb opened to him the liberty of free-will as a governed thing, doomed perhaps, if equal to the attraction necessary for him to keep his place in the end to rot in state. To govern practically, as a confirmer of the law, is no joke, otherwise, in place of renouncing the devil, he confounds self, cajole that who may; but there is no compulsion, he can confirm the damnation of his fore-law-bloods when, if he will become the head and tail of the anti-human law establishment. Hark ! Whose flesh will not explode the male and female before then, in eternity, if the breeders of laws are of God, and the law right, and all under or governed by it of the truth. As sects confess they all are right, not a blemish or error in their private or public life. Be it further enacted the Tomfoolery exclaim that they belong to popery, in which, though never agreeing, they mutually concur. The thing, by this time a living animal, rightfully ushered on earth, represented Jesus Christ in its mother's belly. Nature has pre-ordained no deviation from her order or typical system to meet the exigencies of the times. Without a pope's bull to the devil, the most holy and spiritual law father in God, dignity in deed. Where, and who is she ? he, on being sprinkled and crossed, may pair off with the visitation of the sick, in the law-bloods' Book of Common Prayer. Protestants like to profess, but not practice the truth. Conscientious dissenters, if you can take in the man whose humble heart gives way to prejudice or human applause in time, will stand, and wish he never crawled. Draw not an elementary tooth

they pretend to convince us of nothing, save their injustice, which they acknowledge, but not in God or their nominal father, the devil ; at the same time command a form as absurd in theory, as their belief in spirit is unfounded, it is just as rational to bewill and command the future, to believe the horse supposed to have kicked the Scotch lord's brains out was the only royal brute which will attract their attention, in not smashing it, as Jack Eull would say of Irish Paddy, until the grave proclaims the dominion of the will over fate, not love and the social gases. Then judgment, even as of time and life everlasting, infirmities of attraction govern the senses, as those of the body hath the frame. It cannot be the immoral that disgusts virtue, but that a head-piece of nature would be so engulfed in belief as to consider its wickedness tantamount to the converting of moral love into the shreds of passion, hell, and woe. What is there in nature that God and the offspring of nature do not know, embittered friendship springs not into mutual affection in the will of life, love, and truth, lawfully, save that revolving law of anger, which cankers the mind and callous vitality, bereft of charity as unwarranted freedom, speed repulsed. Pestilential musers rue their rage, which, as if inanimate things, or the scorpions of a ruder state, attaching importance to what their antagonists vainly established at their conversion to disobedience, the devil, and hell, namely, free-will, individual right to private judgment, and the flood swamp of uncontrollable thought—a thing as comeatable as a beautiful wife beside an ugly man without love, law, or reason. Call that nothing, Mistress of the Robes, making each protest against every species of free will to serve self, without discipline or authority, left to self and of self sufficiency, rendering self obnoxious to all other selves, saying, let there be a law that we may know self by law and obedience to the will of individual and universal self-government—an authority which, in self, extends not beyond the mind of the individual governing the same. Infidels of all

denominations of Christians, Jews, and heathens, commanding in self-love, disobediently limit your space of action, in place of confining themselves to their natural latitude, and in practice deprive you of free-will—the gift and light of reason, to merit heaven, and deserve hell, independent of the disinterestedness of the law, because they are of the evil in darkness—a principle daily exercised in and from the highest to the lowest grades of occupied life. They individually confine the unlimited bounds of each other's desires, being of the identical self-disunited element, which, at no time abided in the law of self and universal self-government, partly finite, and infinitely full of law and authority, giving offence in love and truth, only as peace and charity suggest, an error magnifies falsehood, as error establishes error in the correction of no truth, error confounds error, yet error abides in error and falsehood, too often in the conflict overshadows, as it were, the truth, in the outlawed spirit infidels evade obedience and grapple with the covenant of the law in the splashing ocean of unfathomable finality, as if to drag down the roof of unlimited space upon their false and guilty heads, and in the crash deprive the nature of self-organized infidels of a footstool to be rewarded in nought, not as they desire but according to their individual words, and works, to die the death of dogs is sufficient of them, death however opposed to the evidence of the senses, converts unbelievers in time, the dignity of the evidence of God being on the part of his creation, as perfect in word, law, and spirit, as on his own, they find in life everlasting that they must live eternally somewhere, as the law of grace and obedience is equal to the fulfilment of the moral law and finite enactments by which they live. This is the victory of the Spirit over the flesh of the obedient, who dishonour before God the disobedient law-maker, that reverses the profession of the faithful for self protection and carnal motives, and of love and truth, over envy, strife, and wickedness, very little difference between us and you. What are you

in spirit and form? A Protestant, none but you lopped yourselves off from the ancient church. If ye become Catholics ye must abide in the law. If I say that I am a Catholic, and abide not in the law, I am no Catholic. You differ not with Catholics in the profession of their moral obedience to the precepts of God, but their mode of action without a corporate principle of your own, to convince practical Catholics that you are in the right. We confound not the tenants of time who read the Bible and Protestant books, neither are we identified with refractory and spiritually and temporally outlawed Protestants. Saint Paul says we have no law but the law of grace. Certainly not if ye abide in the law of grace. "Thou shalt not steal. Thou shalt not covet thy neighbour's wife. Thou shalt not covet thy neighbour's goods" will be as unnecessary as the words, would you not wish the devil were dead. Am I not as free as if he were our greatest benefactor by precept and example confirm the divine will, in our modes of attraction not as should be applied indiscriminately to all, but individually passive and prejudicial to the whole? We differ. Consider, your daughters might love false-hearted fellows without the disposition necessary on their part or their faithless deceivers, to abide in the law of grace, hence arise many a mishap, disgraceful to Catholics as well as Protestants, the obvious cause is, want of prayer and indulgence in wandering affections, which never did admit of the precept of charity, to love God above all things and our neighbours as ourselves, being spiritually and temporally enforced, the wavering vanity in capacity of mind and body with the countless excuses based on the same is another cause of our protesting one against another; for if the first reformers protested against the errors of Popery they were protested against by virtue of the Holy and Divine desire of God and Man, as beings acting in theory contrary to His moral law, and in practice under the discipline which your reformed ideas and interpretations of the sacred testimony to man and his free-

agent in love and truth, still inculcate as a part of the faith of the Catholic Church. Confess falsehood if you dare; was not Westminster Abbey built by Catholics and the law of God, and the precepts of his mercy, love, and justice, will be sacrificed and preached there again. The rainbow of infidelity will no longer overshadow the land, the co-equal free-agents of the tenants of Hell will have law and life, judgment and truth, placed before their eyes plain enough to unmask their passions, prejudices, and evil actions. If the priests who preached there are in Hell, and the priests who will preach inside there will go to Hell, where I have heard you say abominations will be preached. Where is the use in building it. (Saint George's Catholic Church.) So far as priests are in question, is there more than one truth? No, and are not all who abide not in the truth, in error? Yes. What is truth? The Spirit of God; and all who abide in the truth the Children of God. Were you baptized, in belief you are a child of God, but they say I am a queer man, and how do you reconcile that with truth? Withdraw, I shall have the pleasure of seeing some of you praying there yet, (hear, hear,) but to return to the unlawful exercises of free-will, which animal falsehood entomb a living bastard, and like a crow on its easy couch, forgetting the hidden treasure contained in the law of self-preservation obediently created, go and rob where, when, and who it can, as Heathen Philosophers preach all by the law of nature, the wisdom of their maker and the practicability of acting free-will private judgment. Yes they may establish it in that narrow chamber, the tribunal of penance with their fellow man's conscience being there free before the Holy Ghost, leaving then their all boundless sophistry abroad, to be disposed of publicly. As all is not gold that glitters, a theme well defined with respect to the poor who must obey the "be it further enacted" of the devils free-agents, the law of their natures reduced to practice in addition to all their own souls, minds, and consciences deem prudent, and I trust in communion

with the infallible essence of life, love, and truth. You have a system. Certainly the chaste may go, they are not obliged to sin with priests, also the wicked to be instructed, converted, and live the life, the sense of feeling, wisdom, and charity, impose in the temporal good, and happy experience of the faculties of the mind before God, and angels, and saints here below; and in that reserved state of life and bliss after death, the worthy consummation most desirable to the rich and poor, whose God, commandments, and sacraments make no exception of persons, the cross is a proof of it in this and the next world. 'Tis right to insinuate that religious people are the most desperate characters for rogues to deal with. The reason is obvious. Just in judgment, quick to justice, the pillar and the ground of truth. Authority, without justice, has an equal which is from the establishment's polluted orthodox. The because is self-evident, though the heathens claim the Scotch philosopher, must I credit that he is a brother in falsehood; as we are made to renounce the devil and all his communicating congregations, the majesty of hell may have him, them, and all the law-bloods together, by act of parliament. What are either? Less than nothing, as a "be it further enacted" that God, in his enforced law and sacramental will is right, and not the devil in all the heathen philosophers, this do Harry to come powder mill out of the incurable, and their ruthless lovers, it being by the sword of the spirit, unlawful on many grounds, within the scale of science, for cousins to marry, the first made in baptism, say brothers and sisters the second and third are forbid, except in the "be it further enacted" of the damned now for ever in hell, and their disobedient co-equal free-agents, awaiting the temporal death of the body corporate, unconverted from their imprudent self-love and finite presumption condensed in law, what a pedigree huddled together, unlike the criminal poor of dungeons, divested of all their rights by the King of Prussia's Albion justice, time refine

saccharine juices more readily than nations purge the constitutions of their individual and collective member's veto, this if he institute an act to render Doctor Bob's child of no chance, acceptable to dou-dil-de-dum, under all circumstances, if not obliged to obtain his royal jurisdiction, independent of party scramblers he may by the spiritual law maintain his Christian dignity amongst the righteous on earth, and obtain his loaves and uncooked fishes by the sweat of his brow. To die a party man now-a-days is to live the life of unwise Solomon, full of passion, the undue use of which resembles a sacrilegious passport unrecognised in heaven. In part or revelation God stands erect in his word and true in both theory and practice, and until the daughters of men, whose co-equals the adulterers and fornicators are, whose predestination becomes in practice law and death, fixed in time, and established in eternity. Oh! unless they return to virtue, what are they? The patients of Peel, governed by their free-will in sin, otherwise if the stream of the law flows and runs smooth, damping nature and chilling life, if unconverted, he will be as the law-bloods usually are, a few days recorded, the future, as if nightingales, having in their melodious or unharmonious whistle, quite plenty to amuse or disappoint themselves and others by the carnal law-bloods' riper offspring, Brougham's philosophy, the "be it further enacted," that the devil-renouncing law-bloods may effect in the immoral use of gases, what a bit of a tradition has made them precedents, and as no amount of iniquity scares the crows of incest to the sublime course of social reason, law, and obedience, try at least to get what has been questioned, could he by friction, and cook an outer genius of law-matured elements, a thing which failed Butler, if true, a bishop to effect, the sacrifice of whose disobedience the anti-christians of time, and but a few days' duration do establish against the law of nature, and their self-assumed necessity and compound principle of free-will. Thus, days flee, but things govern not God in judgment,

justice, nor the divine will and passive equality of embodied members in the sacramental law of love, and convicting truth, the establishment imported water reformers of virtue in hell. Protest ye not against your representatives, and after all, is it not a contradictory faith, even the confuting of self-profession, you have a practical knowledge thereof, those profess but to confirm your guilt, and may the flames of hell forever feed their and your souls lawfully, and by the law of God, and co-operating devils as the passive and carnal law-blood of the state and justice of monsters who, by self enactments enforced, are in eternal perdition, were not her self-love as lawfully spiritual as any their high natures could consecrate—the one being as infernal in law as the other is diabolical in belief. Surely heathens' intellectual love, of less than beastly equality, is just compared to it, though the brute creation is less specifically natural, in communion with natural self-preservation, and the protection of their young, the remarkable order observed by them in their relation with their dumb species, is superior to those anti-christians, ridiculing the idea of consecrating water holy, that the latter reformed bloods may confirm the truth, to cast not out the devil, but a plurality of wickedness into their law-cousins' gases.

The things so temporally and spiritually disobedient may think they are not worthy of re-making, neither are they, by the good they do, but the order of life requires their presence somewhere, eternally, consequently, they must be, if unconverted, translated from on earth to within the regions of the damned. The deadly law-incurred beasts confirm the spiritual decree; but not confess their outlawed right to spiritual impregnation, which, in the unlawful use of free-will, imposed in the spirit of self-love, self-will, and the will of partial self-government entitle law-bloods to dwell in hell, and govern the new lights' dogmatical life of their confused elements. A person may be as justified in believing lord mayor O'Connel in the exercise of his free-will,

capable of resigning his gold chain to recorder Shaw, of Dublin, as that the demon legion got out of his majesty, and other royal sponsors, all over the world. Mark them, future, the fire-locked Duke and his sword of state, as if it will keep death from executing the effect, in time, and the right authority in the essence of God everlastingly. Posterity, you may read of those self-important things until forgotten, as worms picked out in a newly-trottered sheep-walk by the rooks of past times. If a soul there be where flee the senses to relax not either though plain the precipice. It appears the self-created enthusiasts on their march to the regions prepared for them in the confirming divinity of the supreme essence of love, and the life of truth, has, passively commanded a law, independent of their maker, which creates law-bloods, without the co-operation of the lawful life of time, and eternal love of truth. The Socialists do not seem, at first sight, so preposterous, until their disobedient brethren become formidable to establish the liberty of their thinking gases, by overpowering the obedient in spirit against gas, and body against member, defiled striplings, ruling of time, and law creative, in blood and poverty oppressed, by the "be it further enacted" of the damned, confirmed in the practical degradation of the people subjected in misrule to the evil form of their paternal Grey vices, which equal in the opposite extreme, the merits of unsullied virtue in love and truth, passive to give predictions supreme evil, and the anti-human genius therein created in time of nothing except the elementary fluid of self-love, opposed to nature's love of perfect use, in union with the antagonists of Christian spiritual and temporal equality, their due of time and perpetual hell of judgment, apart from the righteous; not as the usurpers of laws separate from, and command the right in wrong by the privileged free-will of God in self-enactments, if the thing understood of men, nominal president or representative of Divine Justice, who was, and is, in Jesus,

the essence of untaught learning and knowledge, unbought and unsold of life, in the love of heavenly truth, begot in the will and word, not as the law-bloods and their bedevilled subjects, word all in nothing, and nothing of all, but all of life, and life in all, systematically: they gainsay his authority by instituting an order opposed to the free exercise of the senses, he may anticipate the fall of his unlawful authority but not the word of God in the God of universal Catholic blood-royals, and the God of enslaved Christians, two opposite spiritual legislators necessarily exist, whereas there are no such two-fold beings exercising authority within the receptacle of space, as two Saviours and co-eternal Godheads. All the powers on earth could not institute a sacrament, therefore, all the Pope, and those in spiritual communion with him in the word of God, perform, on their own responsibility, without law, order, or the sanction of Christ, in truth may be questioned, if not condemned before God and man. They are not irresponsible free-agents, in either their spiritual or temporal capacity. The temporal law bears upon them, so does the spiritual. The law of grace and of self-preservation has not been instituted for them alone, but to correct and chastise them when guilty. Thus the great become small, to foster, teach, and elevate the ignorant, in even supreme authority, banished at death. Mind your school-boy stops, studious powers of darkness, to consume the world, would not better your condition in either fancied law of God, the tory denomination, which purged the whigs in their unradical parts, and office gruel—the bird-lime that makes aspiring orators sneeze, may believe in neither law dad, still believing as much as the Socialists, whom they tax in life. The injustice of mankind naturally enriches individual members of the human family, condemned by the spirit of justice; but then to shine in time, and try to live somehow, is the order of the day. A more contemptible creature than the pope, if under the law, cannot be in existence, out of hell, nor is to be

just—a duty which devolves on the sacredness of his capacity, that admits of one member at once. All are as responsible as he, in proportion to their present circumstances and future expectations. The early Christians should have abided in the law, and not concocted extreme obligations, as the justice of Christ in truth, which confound the practical will of heaven with the impractical exercise of the world's self-love, to the spirit and form of which the fungus of infidelity adheres galloping Cork-monk-wise over the law and circumstances of others, to be understood in the exercise of my reasonable faculties. On calling his attention to the law, he asks, 'What law? The law of God, which he declares impossible, he may fast as he please, but his heart never knew what it was to be converted to God. Oppose him in his temporal capacity, as he has me, in what every one baptized in the name of righteousness must comply to witness the charity of his order and profession, reduced to practice. People may be excused when they impose more than they can perform. Had he taken our Saviour's advice, when it entered his noddle to be a begging monk, he might have corresponded, with the grace of God. Give such confounders of, as it were, God in his enforced law, money, and the like fantastic sisters of mercy, with the internal motions of their souls preaching the impossibility of living as God commands, to feel, with Peel, pulses, and sing so sweetly. The spirit is willing, but the flesh is weak, overshooting the will of nature in pious matters, intoxicates the senses from being acceptable to the reason and nature of life, love, and truth, they become known and acknowledged by their fellow creatures, until their sacrilegious motives become manifest, then they are a scandal to God, and upon the heathens a cure.

Had the establisher of Christian love and sacramental law made the sluices of passion practically lawful, individuals should live by, and support it in themselves, as the infected do get cured at self expence, or die of the disease. A chapter and

verse being gabbled by a child, forms the spirit of the sacrament, and the form of the sacrifice, to be offered, from the rising to the setting of the sun, in the highways and byeways of the law-established authority of the devil, in his free and necessitated agents out of hell on earth, to accede thereunto, though not revoking the effect of obedience generally due in righteousness mystifies the law, if not totally obliterates it in the presumptuous hearts of the self-sufficient, who, from childhood arrive at manhood unthought of, and as little instructed as known in time and the spaceful obedience, necessarily lawful, even in the "be it further enacted" that thou shalt confess thy sins perpetually, and remember the scrip, purse, and shoeless preachers, because the greatest foe, except themselves, they can have is he who makes their temporal enactments rebound spiritually. This is the religion of God in truth and judgment—the future may rather live by the law than infringe upon a people whose attractions they necessarily disown, because they profess to be of God, and abide in his lawful love in life and belief. Call it fudge, if you please, but from the temporal law not one shall depart unconvicted thereby, that is, if they lack due regard for the honourable relation established therein, as part of the spiritual and temporal discipline of mankind, when the servants command the children, in order to obtain more pay in self-command and authority, they necessarily set the will of lawful authority at defiance, by unlawful authority. God has not, and could not bequeath any such authority to the uncalled of time, who, in the said outlawed authority, will and desire, in time to be the representatives of holy Jesus, if the disobedient command the law of nature in self-love, the brute creation are more philosophically natural, as for the subverting of the spiritual law and authority of God in the hearts of the faithful. Hell's free-agents on earth might as well fancy themselves able to jump temporally out of space, and the evidence of the senses. The individual family, neces-

sarily obedient to the law of nature, and in love and nature's law, practically confirms the two-fold evidence of nature's God, therefore need no demon agents to socialise it. God was ever right, is right now, and never can be but right, in spirit, word, and works. An evil servant, though representing a lawful employer in time, abides not in the righteous will of general self-preservation, lawful right, or free-will, which decree a perfect government. He only awaited detection to be convicted. Death in time and truth convicteth oneself. The convicting authority identifies the individual, with neither the convicting law, only to command obedience or convict, as reason may require, nor prosecutor nor jury, except as they established in punishment the dignity of the law, as admitted and duly appreciated; and why, ye heathens and Christian infidels, ground the justice of your acting infidelity on the infidelity of your equals in conviction, by reason of your complicated wickedness, and for whom there is no peace in time, much less in eternity. If Christians, in attaining a future state, rob you because they profess righteousness, the wrong abide not in the right, and no mistake in life, love, and truth, as bequeathed by law offering in the spirit of the form of the Christian graceful sacraments, embodying the cause and effect of predestination, self-love, and the most willing cause in reserve, when humility governs mature knowledge, the love of reason and nature combine in truth, and perfect the individual, thus governing nature as man and wife, their love of life in essence prevail and confirm the will of God. If outlawed sects believe in the validity of a sacrament, as, of a truth, the seven sacraments admit of a lawful construction, as originally, and now practically approached; but the beasts of hell on earth abide not, have not, and will not confirm, in the law of truth. God, therefore, if posterity commands, as the past have, in part, and the present do in full, it will be, as it has been, to be decided where death *surrenders* each to the right will and judgment of the

of the self-perfect element, and governing nature of infinite existence.

Theory and practice may dwell as the angel spirit of love and affection, amongst men of integrity, who govern as one in time, and the self-love of heaven in space; which self-preservation of the rights of mankind conduce to the omnipotent will and justice due to the stability of nations, in the universal authority demanded by the multitudes representing the law of the many, obedient to the supreme discipline centred in lawful authority to govern the disobedient in mercy, and preserve and transmit, inviolable, the exercise of free-will, to the future, empowered to live in communion with the spirit of sacramental love and charity in truth; subject, like the wisdom of life, to the abuse of the sacrilegious, who profess to expound the typical mystery of salvation, by their misdeeds and unfaithfulness to the self-preservation of humanity, and the real presence of the spirit of truth, in and apart from the divinity of Christ; but as there can be no surrender from the cradle to the grave, the sacramental prescription of God is equal to the malady contracted in sin and the excess of authority.

If agitators there be, who reel in temptation, galloping disobedient things, in sin the judgment of time and truth eternal, will counsel them, if the law of office dominion hold of each, when the death natural or artificial banish their remains from the presence of the light and starry host of heaven, as these all-fleeting things. Which or what are they, whence come they, and whither do they go? Of whom do they hold their present existence, inferior to other things in sagacity, agility, and strength? Infernal inhabitants of space, limiting judging juries, if not in time and eternity, take neither charge nor counsel of and on this sacred to the law, to all, and to the tyrant's judge. To convince the disobedient, who believe they obey in their gainsayings. I say, those who abide in no law, and are right, are the best people in the world, hoping,

in the self-loving use of the examinable exercise of the evidence of the senses to be judges, which, in self-defence, if an error, the wicked are right, and no established righteousness remains where the disobedient govern not the conduct of the obedient.

"Keep silence before me, O islands; and let the people renew their strength; let them come near; then let them speak; let us come near together to judgment.

"Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as dust to his sword, and as driven stubble to his bow.

"He pursued them, and passed safely; even by the way that he had not gone with his feet.

"Who hath wrought and done it, calling the generations from the beginning? I, the Lord; the first and with the last; I am He, in truth."—ISAIAH XLI.

In judgment, love, and reason, extend thy exhaling sense, and to the gem of nature bequeath faith, hope, and charity.

THOMAS O'DONOGHUE.

Dulwich, March 17th, 1842.

*Lecture-room, "Mitre Inn," Tooting,
December 3rd, 1838.*

Errors Exploded.

*If sad the path which fancy paves,
It don't act with thoughts so rare.*

MR. CHAIRMAN AND GENTLEMEN,

You hear that and counterbalance this; the above conclusive introductory, at a moment's notice, will, in the manifold consideration of so important a delineation, exonerate me in the part I act in love and truth, to the eradication of error and the establishment of candid usage, solemn and moral philanthropy from, in, and by your wills, free of me, and subject in life, love, and truth, to your respectfully courteous and visibly refined conceptions, logically taught to admit of no insinuations which sordid imaginations annex to the deeds of man, naturally and circumstantially competent to ponder on the majesty of and explode the noblest works of nature, art, and scientific love of truth, being of, with, and in you commanded to love God above all things, and my neighbours as myself; I confirm the just precept of charity, which injunction, self-enforced, perfecteth an individual mind in truth, the

co-partner of love, as man and wife, therein embodying the collective and supreme individual felicity of animal nature here, and eternally in that reserved spiritual state of life and bliss after death, proportioned to the creative self-love, self-will, and the said universal self-government, as creatures in whom that glow of life's love vivify the most hideous part. Impute not to thy father, mother, brother and sister's offspring by law, the self-evident conviction, erroneously based as of direrelictionary notions which, in truth or falsehood, may render abortive the most elementary wisdom for a time, to the deterioration of my present love of truth and judgment, if you will, for the better observance of the law of nature, think that I am too humble to be vanquished, and so formed internally as to conform my will to his, who desires my obedience to the will of life, in order to love my enemies, and do good to all, if any that hate me, hoping that I do not stand in so awkward a predicament before you—I proceed.

In responding to the will and pleasing desire of my brother members, generally agreeable, a real Irishman's peculiar apology may govern in part, as written, when desired to address a professor of much discernment in theory, and the most naturally explored science, as acted upon by practical and ingenious experimentalists, without traversing the world of time and space acutely, to class moss fungus and sin in the aromatic regions, where love and truth entwine, disembittering the better study of the obedience therein due to the law of nature, in the distilment of a comprehensive soul purged from vulgar fears, where the virgin flower blushes unseen; yet we, who by art and skill in home-made chambers keep, and in the vigorating love of life's sweet odour feed, the truth of love and reason that produce rare kinds in annual succession, which in flavour exceed exotics of foreign nations, whether in the love of alienation or the knowledge of error do explode, and still the influx of vapour. And blessed be truth, with nature's ease equip the table so fashionably be willed

in science and the practical mind of industrious man, prone to err, not being of a mind, because it is in spirit and truth we should love the supreme nature and cause of our existence in reason's united part, I felt, as now, a diffidence to be surmounted only by the indulgence of one capable of knowing, if not experiencing, the difficult task which the hand of labour encounters when it introduces to, or rather intrudes upon, the refined and approved genius of an author.

Understand, if there be no self-evident sense in that part, complicated as it may seem in the absence of the ordinary tuition, that qualify the throbbing nerves to perform the respective functions of the artificial mind and limbs, motioned to sustain morals as education is destined to cultivate ignorance, I will submission to the natural and obedient to order in law, be the classic true under the less known abuse of thoughtful sterility, which debilitates the most intellectual powers as enforced by the unnatural upon the humble cultivators. Scientific reason exercised in all obedience to the will of life in love and truth.

Had I confined myself to the science of botany, in which the progressive genius of male and female should equally flourish and portray no ill, it might have been more to my credit, because a set of well-digested and driftedly arranged incomprehensible sentences, descriptive of that most legibly explored and naturally appropriate science to ranks, climes, colours, and stations, would of course dazzle the inherent emotions of stupidity to purchase in the masticatory genius of others, true or false, an "O Lord what a clever man," but though such stulted and humoured as fundamental principles may be traced by the master of science to the people, regardless of their individual order in love and obedient truth, the same as I could the schisms with which infidelity threatens to overthrow the righteous state of life, and fidelity in the nature of charity, to the disobedient and nominal Christians of other days, who exploded in the ardour of their professions most despe-

rate in its consequences, together with the pedantic noddles of self-erring wits, who explode upon the elementary world, a knowledge incompatible with the holy institutions of the life and love of every country. I come to explode unconfuted facts, almost obliterated from apostate's hearts, and reconcile, if possible, the learned in authority with the humble and acceptable obedience of the poor in spirit, which essential practice fulfils the will of words as enforced in love to confound falsehood individually, and by the reason of truth establish the self-present spirit in all generations, seasons, and animated things. For instance, has superficial education enforced love one another unto practice upon the priests and the parsons, belie not either the truth, the law, and the prophets, similar to ominous predictions and visionary speculations are contentions. The flesh and blood of either is as much to me as encumber the land. The birthright of such as succumb to the reverse of reason is, to ravish nature in the presence of life, by sacrificing envy, ambition, sloth, and the vain vice of resentment, to their erring self-love. Such implicit preachers irreverently reason and affect to bestow the meed of their approbation on truth and justice, which lead to oppression and their self ends, because the deeds of religion overrule theirs as light doth darkness, and is the unsued law of the sufferers, as daily witnessed in the evil founders of immortality, self-established reason acting in unison with the collective, will deceive no one in time or eternity.

Believe not that I set queen against queen, lest your little beloved Queen should be set up as a compound in nature to be hyperbolically exploded or absolved in error. Nor government against government, for the government of heaven and hell, and earth's people, should of, in, and by them distinctly, morally, and possibly command righteously, much less man against his free agent in love, if you establish a free or necessitated agent to prove my unexploded errors in truth or falsehood's registered will, as therein expressed, and that

yours must, as I declare to the satisfaction of love's willed obedience to truth, as the divine oracle, or passive super-founder of love and events, your self begot knowledge of time command in me to the said truth, excommunicatively, recollecting that in the infallibility of the law and obedience to the will of life, you must love God in spirit, to abide in the right evidence of the senses, as at first motioned and matured by the nature of life in love and truth, but if disposed to convict me, intent on each practical position in which nature has embarked me, as one cultivating reason and season's art—you explode in the to be exploded errors of whom. Pray justly and act righteously, lest I who will in thy will and instruction, the will of the law and fathers in truth, who will the Divine will in the individual belief I sanction, as one baptized in righteousness, and commanding in the love I owe life, as commanded me whether before this, or after all ages, by the law of love in just judgment. All who have, do, and will not love God above all things, and their neighbours as themselves, are all so many outlawed members of society, which truth, you of Christian profession, must proclaim to be the co-heirs of the just. Otherwise, if the tributary command as you will, the very justice of love must rebound upon the workers of iniquity, and not on whomsoever rescind not even the law of erring self-love, that command to love and obey as the law of nature command in them, who command the collective and individual sense of the word, to demand neither mercy at your hands nor purgatory of false gods.

Know you not that the man whose days glide along like a limpid stream may boast of the omnipotent hand of the Deity, though in truth falsely maintain he the dignity of the mind which ensure peace in communion with the crossed breed, whose creeded deans feed the fleecy crew, who forget in it their father and their king at a moment's adieu. Seldom stoop to the majesty and life of humility until glutted in sin, then the sad recollection of the past and known abuse of life's

choicest gift, become barriers to the souls of such as the desponding man, who upon his couch must legitimately confess that blessed is the flock by conscience rule the day, but the immured in truth and life's faint way, in suing for the love of life, gainsay the pleasing prospects of futurity, in the evident good of peace and plenty, obstructed not in the sorrowful claim of all who need no obstruction, even if obstructed and cast, not unlike Joseph, into a Celtic cavern, or Jonas on the foaming billows of a fleeting space of time, resounding the praises of the Most High, who explode the disasters joyously in the plural will of sacramental authority. Having exhibited thus much as of a cursory review, pregnant with meditative matter for the mind to feed upon, I arrive at the systematic principles so methodically founded for your mutual assembly. whether in the love of the spirit, or the word and deed governably governing the truth of self action, important from the fact, that the impartial public and jealous eye of prejudice watch the proceedings of self-organized institutions, purporting to stimulate by good example the dormant and intellectual properties centred in the nature of inactive man, and his co-heir in love and truth. In availing myself of the means by which the objects of the society are attained, namely, the instruction of its members in the principles of natural philosophy, the arts and sciences, and the diffusion of useful knowledge generally. I acknowledge the free-agency of all in the most uncompromising degree, and arrogate to myself the participation therein as an obedient free agent, in the rudiments of self-love, self-will, and the will of universal self government. Constitutionally admitted by the form of our administration. From the short time I have tarried amongst you I know sufficient to say yes, though not as competent to judge your ladies' modest charms as yourselves. Did I choose twelve to desire as they will, I should rather think, on their coming to judgment, that your hearts, in truth, would sacrifice to love,—

and wisely too—Hip, hip, hurrah! Mark the forgetful personage who may exclaim, Oh! my darling Nelly, how I have loved thee since our earliest smiles! for what a strange sensation when cross-examined, in the love of truth. My dear, be easy, and do not tease me with your false reasoning, which seduces not whom I love most, God. Call that the necessity which abide eternally in the law and life of modest love and truth. Certainly, for the person unfaithful to the true love given in life's creation, becomes the brute's inferior. Glance over the face of nature prior to your accompanying me into the watery deep. Consulting the immutable state of space, in the existence of God, and the less beautiful objects of attraction there, of which redundant population need we say, that they are as circumspect as they are free to obey the law of nature. Behold the birds of the air! are they not as wise in their generation as you? Savoured not by the multiplicity of ideas our kind possess, and still ignorant of those impure feelings which as passion will have it an imperative duty to be damned. The lust thereof curb, in all ages, the vital string, and inundate the rudest notions of life on love; as if the God of nature empowered us not to obey or sacrifice the evil in our love of Him in practical council; but to debate, not as a dumb house of lords or commons, whose members in thought, truth, and deeds seem more fit for hell than heaven. Am I not, of necessity, obliged to abide in the law, not because those who model it to their compromising carnality are in error of their creator; but because the eternal legislator merit all the obedience which the whole heart, soul, and mind in my corporeal body is capable of bestowing on the God of love and truth, who gave it me, in him, the preserver of my life and love of truth, to hear reason, when enforced by either, practically, upon the evidence of my slender capacity. Therefore, neither merit or advance more than a child, whose musing imagination, in quest of scientific knowledge might put, Hath the Irish an

individual moon, or the Americans a collective sun? A philosopher should direct not censure, the crafty reservedness of the querist's majesty of thought. Know that the diversified notions of mankind are superlatively subtle, when coerced in justice by the immutable life, love, and truth of God. Transcendent men would display their talents amongst you, had their occupations in union with the belief that their attractions, or mine in you, would merit their approbation.

Dissension is not the nature of our proceedings; and as, one and all of you aspire to greatness, the least amongst you is quite welcome to act the part of the greatest, in instructing me; were it only to smile, joke, and be merry, in the diverting of no pure part of the community from the counsels of the wise legislation in holy love and truth.

Need I claim your attention in the slumbering species of wisdom which wooed the youthful Samuel, when called upon to inform Eli, his counsel man, in truth, that the iniquity of his house should not be purged with sacrifice or offering for ever; rather take heed for yours. Yet recollect that the humble Jesus, who saw futurity, not in a dilapidated bride, in asking his naturally chosen, "When I sent ye without purse, scrip, and shoes, lacked ye anything?" Exploded upon errors, pride and foul apostacy. Oh! no, in them with whom commenced the misdemeanours and covetousness of the bewildered members of the Babylon of unholy riches, in truth or falsehood, for the angel of darkness to pinion strife, in effect causing the reverse of the justice and judgment of God to be felt by the generally obedient or disobedient; it matters not to them—the "be it further enacted" divines—which Church and State, in the spirit of forget me not, will operatively. In rembering the puddling ass hunter, Saul, saying to his fellow in the mud, "Come, let us return, lest my father leave caring for the asses and take thought for us. Review his then future splendour and debasement. Mark the progress of divine judgment in the David

who slew the unmighty member of gigantic pride, and destroyed the brave, in peace or war, in dastard love of carnal pleasure ; which, when attained, was Solomon's most vexed spirit. Needing, then, on account of the subsequent frailties attendant on human nature, a merciful Lord, in the true counteracting of the immutability of the Lord God Almighty's final will, which, in love and truth, and the two-fold spirit of just obedience, was in and by law lawful, as from before and after ages ratified in truth, abiding in the spirit and form of the mystery of the divine union of life with holy love, and the grace, love, and truth available therein. "The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool." Comprehend ye this? To mercy sinners can have no just objection ; and if you banish it in the due, desired, and given obedience to the law of civil and religious liberty, between such, and the God of truth and judgment, there need be, as children, no mediating Lord ; the identical thing which establishes general, partial, and individual judgment, as by baptismal regeneration, in time on earth, to one-and-all eternally, whether willed in thee, me, or others. Peruse the doctrine enforced by the law of nature, and your respective selves, on each other impartially. Glance over the Samuelites, who were judges over Israel, of whose elders their father, in thought, fault, error, and truth ; the same as your parents may have—were you in office—the consolation to know that his offspring turned aside after lucre, took bribes, and perverted judgment. There were agitations then as well as now ; and if, of necessity, the reverse of righteousness become the practical law of universal suffrage, what right has a cipher in error to convict a brother in sin ? If God sa^y, at your peril, don't, why shall you say I must ? Who would not be a king ; in an infuriated mood say they, "make us a king to judge us like all the nations," when neither the one nor the other was prepared for judgment, but as the Christian professors, who sacrifice to the devil. If you,

my friends, brand theirs as a dark age, the present is no better, practically expressing myself, "The Lord said unto him, hearken unto the voice of the people, in all that they say unto thee, for they have not rejected thee, but me, that I should not reign over them, according to the works that they have performed since the day that I brought them out of Egypt, unto this day; wherewith they have forsaken me, and sacrificed unto other gods; so do they also unto thee." And so it is with sects. The more they rebel against the just judgment of God, like the impenitent of guilt, who destroy the peace of love in the souls of the self-convicted. They plunge most desperately into the ocean of deadly forbearance, with their mortal existence grasping elementary notions, which tend to their temporal and spiritual destruction; finding at the resurrection, in effect, that though they cultivated much righteousness, by profession, self-judgment wisely informs them it deems them worthy of no cause in truth, except error; and with them, you also, the peace of life, and the happiness of love is destroyed in truth, by errorist dexterously bent on error, tormenting in their unexploded errors those whose errors it is to obey in self-love, as they command in erring self-will, thus to love God above all things, and our neighbours as ourselves, is the most natural, just, and consistent system to act upon in the enforcement of the law of nations unto judgment upon their respective inhabitants, who will as life should, and error, say to eradicate truth, in the prevaricating establishment of falsehood, which, when of error effected, become the practical cause of universal disobedience. "Now, therefore, hearken unto their voice, howbeit, yet protest solemnly unto them, and show them the manner of king that shall reign over them," as the fruits of disobedience. An immoral people will not have a moral performance; but like the detesters of justice, love, and grace, by law, who will have themselves commanded irreverently. "This will be the manner of king that shall reign over you," continued the humble servant

of spiritually lawful truth and judgment, temporally, "He will take your sons, and appoint them for himself, for his chariots, to be his horsemen." O'Connell is king, so far. Certain people harnessing themselves in place of horses, "And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and reap his harvests, and to make his instruments of war and instruments of chariots."—Samuel, c. viii., 12., First Book of Kings. Though no lover of cross-examined or borrowed language; because the less practical establisher of self-reason too often confounds the gift of truth, and the co-equal exercise of nature in erring self-love, yet the predictions are so homely that I forbear copying more from the Bible. Pope, Oh ! no, that in me of you is horrid, for the man whose humble heart gives way to prejudice or human applause, in time will stand and wish he never crawled ; but if led by truth and the omnipotent hand, each act of his will shine. When infidelity's reign shall end, in truth and time eternal. So you say, and I believe in the truth, "And he will take your daughters to be confectioners, and to be cooks, and to be bakers," which is not the most erring tribute due in confounding the self-loving interest of others, to as things are at present acting upon the errors exploded, "and he will take your fields, and your vine-yards, and your olive-yards, even the best of them," before tithes and the pillage imposed in the name of the justice of God—the should-be essence and ruling law of all churches. Was this, O parsons, wise in time and truth, ye sons of gain, "and give them to his servants" for debauching your landed female fancy, in practical example, I ween, "and he will take your men-servants and your maid-servants and your goodliest young men." Who would not be a resister of impractical error, as the exploding in the countless channels of impurity, render the same acceptable to the deserters of virtue, and impracticable foes of love and truth, "and your asses, and put them to his work." Justice after that, "and He will

take the tenth of your sheep." One would think he exploded, not the light of other days, but wrote on the church and state of sin, not as established in nature, reason, and mercy, conscientiously. Hear ye this? "Ye shall be his servants, and ye shall cry out in that day, because of your king which ye shall have chosen you, and the Lord will not hear you in that day;" for what in our time, as in self-damnation, the guilty bear testimony to the law, by convicting thereby the righteous, whose obedience merit the grace of life, in their love of truth, for not sacrificing to their and your least approved authority, philosophy, and law. Possible it is to repent and abide in the divine right of life, love, and truth, henceforth and forever. Is it because the divinity of God, in truth and judgment is unsacrificed to profession that I am to believe these donkey-drivers were deprived of free-agency, or that the insignificant wretch, the evidence of whose given will judgeth in truth has not access to reason, law, and judgment in them.

A servant is free while he attends to his master's business, which is his therein consisting the individual's passive yet established existence, by abiding conditionally in the said employer's service as a meritorious free-agent in time, free of him whose station and willed, if not compulsory, submission to the social harmony, free him in the established spirit of conditional free-agency; but not absolve him betimes from heart-rending troubles. Were it not so with the collective operative members of the past, in law temporal, the diabolical exercise of which entailed the unpleasant errors, and free leave to resist them, in truth, upon the present. How is it now, or will the future, whose mixed order in law may will in deed, and command as free-agents in the self-preservation of life? The fulfilment of the spiritual law is the most perfect and only practical agent to the free exercise of the will of heaven, for which reason, the God of truth in judgment commands that if we enter into life, to keep the commandments in spirit and in truth. Because the infinite majesty

of truth in judgment is in self-preservation and duration, the co-eternal of unbounded space, and the never-ending eternity which finds all a grave. "Nay, but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us and fight our battles." What better are the various powers, professing righteousness in the name of the Christian doctrine, their aims being as various as the roads they take; let us have an establishment in the varying wisdom of them in truth, that we also may be obliged to abide in the law of religion, never right, never wise, never obediently good, "hearken unto their voice and make them a king." What a lesson for the necessitarians to conform their lives to the will of the most perfect of life, love, and truth. Did Tom Payne, Tom Strange, or the unmentionable Thom, of Kent, do so in word, thought, or deed? Oh no; they confound the practice which should expel the facts of which they complain, with the exercise of their co-equal creatures in orders, that reverse the given law. Are they not of the tribe despised by life's eternal Father from the beginning in love and truth, and has not the conduct of the successive king confirmed the word which was in, with, and by the authority of God spoken, the characteristic possibilists like to span space, to sacrifice therein to nothing, as if it were possible in falsehood to govern self-reason, while operating upon truth, the word, will, and spirit of the God of love and truth is self-present in light and in darkness, in and out of space comprehended: his love of justice is incomparable, so if we live in the love of him who needs us not in error, and can act effectively unto righteousness in our cause, free-will as a matter of course, is the birthright of his perfect lovers; the keeping of his word lawfully perfects in truth and obedience acceptable to him, of whom we hold the hearts and will to love and serve all in righteousness. The suppression of his divinity, in word, spirit, or man, is a manifest agent to unknown elements, the same as if the first

jumped over the battlements of death in quest of time, space, and eternity: what a loving Adam had he returned now to point out the end of either righteously to Eve's hopeful progeny.—

"Those only are the brave who keep their ground,
And keep it to the last."

"— 'Twas kindly done
To knock and give the alarm; but what means
This stinted charity; 'tis but lame kindness
That does its work by halves."

Yet as some person must instruct in the spirit of your association to be one, I desire those whose fantastic fancy will be unavailing in decrepid age to ponder on their beginning the vile insanity of ages, and where wilt thou go collectively, as you or yours have clogged the chariot wheels of mercy, love, and truth, be not blighted in the husk, which will occasion the disappointment of the husbandman; but absorb from the most innocent stage of nature the nectar of truth and consolation, that your individual essence may ascend, and expand in the lonely forest, in time gem, blush, and explode in gradation, the ferinea of fertilization; where the love of truth, the moral nature perpetually revolves on the axis of life.

"Save that from yonder ivy-mantled tower,
The moping owl does to the moon complain
Of such as wand'ring near her secret bower
Molest her ancient, solitary reign."

On whose mind will fall of a master. The Irish orthography, etymology, syntax, and natural prosody of the dust or pollen contained in the antre is thrown, in a word upon the summit of the pistle; the same being moist, acts upon the particles of the masculine gender, occasions it to explode, and discharge a very subtile vapour, which passes through the minute tubes assigned it by the law of nature until it arrives at the embryo seed in the germen, and, majesty-like fertilize her ruby lips without a carnal groom of the bed-chamber to

usher in or forth either accent. If the virgin love of Theology resume the intrepid stand amongst you, with care and assiduity refrain from each dreary walk and nocturnal amusement, which inveigle the fondling of mirth into the perpetration of shameful deeds. So the degrees of kinds in the love of life and the seeming joy of life's exploding love in due time will come and be to thee an honour and amusement in thy grey hairs, when the dormant dame, stage, and fame of human depravity will bewail the transgressions of youthful days.—

“ For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care ;
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.”

I find, on balancing the will of the understanding, few thoughts in effect more practical than the cause partially used; for if it were possible to serve the supreme author of our being in temporal duty, after death, that self-love enlivened in faith, hope, and charity, perfecteth the enforcers of the law of life, love, and truth, by the passive and eternal will of heaven, as perfect confession, contrition, and satisfaction, doth the will of man or woman who repent not of the lawless errors of the times, or the aspersions of unrelenting scurrility, which proceeds dogmatically from hirelings, so pointedly and spontaneously, as of lampoons of distraction, who sacrifice the reverse of obedience to the law of virtue, and man in love and truth. They live, it is true, in part and parcel by pleasing an immortal brood. Still, as a minute overshadow, rule, or awe a moment, the hour, the minute, and the day the hour, so hath the years, the days, and the spirit, the sacramental form in truth and judgment. You maintain a self-sufficiency to determine henceforth and for ever on abiding in the law of righteousness, and if so, why, as impostors, abide in the form, but not in the spirit? For reasons best known

to themselves. Submit ye not to the form of Christian equality and confirmation of the spirit in truth, with apostates' profession, and withdraw from the spirit and form which your impossible will and love of error promulgate. If you believe the one and the other impracticable, acknowledge the fact, and act accordingly, to be convinced in life. With respect to experimental refinement, you found it necessary to withdraw the light of wick and tallow to behold the pure glare of gold, silver, and copper, when in contact with the feminal chaos or parental metal; likewise withdraw the certain prejudices which I would have you extinguish, and excommunicated forms to which I will call your attention, as acted upon in spirit and falsehood, but as judgment erroneously exploded in you may act upon me to the knowledge of evil, for example, if in and by the diffusion of useful knowledge generally, you witnessed, and revealed abroad, my presumption bold, on withstanding the electrical shock, as it were to vanquish it with the strength of manly muscle. Impossible, had I committed myself on that occasion, more than one approaching and fearlessly holding the hand of a fair lady, whose unfettered love of nature betrays not the love of life, will of reason, and spiritual or temporal attraction of no moral man; but as a free-agent whose ennobled love of self-preservation equals the life and finite attraction, rendered abortive in false theory, yet elegant in the subjecting of the resisting will to the more exquisite love of practical science, exploded in the knowledge, love and truth, agreeable to my mind, as when you arrive at the chaste porch of life or death; hear BLAIR:—

“ Absurd to think to over-reach the grave,
And from the wreck of names to rescue ours;
The best-concerted schemes men lay for fame
Die fast away—only themselves die faster—
The far-famed sculptor and the laureled bard,
Those bold insurers of eternal fame,
Supply their little, feeble aids in vain.”

Did I want to resist it? Yes, if I renounce the faith of my forefathers, or flinch from the reaction of individual will, thus rebounding upon universal and private experience, which characteristic economists sacrifice delusively, in the form of the law of nature, most agreeable to them collectively, to no end or good purpose redeemed then from the less comprehensive shocks which the discordant errors exploded infuse amongst you, in the reminding me of a person with whom I wrought at Fulham. On his saying I could not expect better luck, I thought, as those to whom you have talked, might think collectively; but thoughts are not effects of truth, until reduced to practice, individually; we know there are those who convict their neighbours,

“ When self-esteem, or others’ adulation
Would cunningly persuade us we were something
Above the common level of our kind;
The grave gainsays the smooth-complexioned flattery,
And with blunt truth acquaints us what we are.”

Interludingly, What ’s the matter, pray? With a heart overburdened with grief, which I imagine is not the case with either of you, who are at liberty to prosecute with love and truth the errors exploded, in him penanced for giving his protestant pay-masters’ broken victuals; knowing that it was more an error exploded, than a paid-for absolution, which some of you say the priests dispose of in falsehood. Had you not better try to be wise in truth, and know that the minister of the law in judgment, dare not consent in haste to be charitable at the expense of a member of an excommunicated establishment—to a wretch, in the passing occurrences of the time, thus sacrificed in charity, and who certainly, in error, robbed himself of his savings.

“ This life’s goal no further can we view,
Beyond it it all is wonderful and new.
O, say, ye spirits in a future state, why
Do ye hide the secret of your fate,
Nor tell your endless pains and joys to none,
Is it that men may live by faith alone? ”

Relapsing sinner, you rendered your word acceptable to the devil in falsehood, for not obeying thy ghostly father's just counsel and no joke ; but is that all ? Oh no ! He courted a lovely brace,—too often the fore-runner of bad luck—consented to be wedded to one, and over love the other, which,

Beauty—thou pretty plaything, dear deceit,
That steals so softly o'er the stripling's heart."

As the fellow is so far neither a good Protestant nor a bad Catholic, in hope of mercy, if the jews excommunicate him as enforcers of the original will of heaven confirmed by the God of life, love, and truth. Can the parsons bless themselves with a "bad luck" to us. What can we do for him ? As was the case with an individual Protestant in the parish, where the God of nature enlivened my life. The idea is so preposterously shocking to us, and in our practical forms, that we act the part of the Lord and truth in judgment, if so, how be it that they and theirs live the life they lead ?

"First, Envy, eldest born of hell, embrued
Her hands in blood, and taught the sons of men
To make a death which nature never made
And God abhorr'd ; with violence rude to break
The thread of life ere half its length was run,
And rob a wretched brother of his being.
With joy, Ambition saw, and soon improved
The execrable deed. 'Twas not enough,
By subtle fraud to snatch a single life,
Puny impiety ! whole kingdoms fell
To sate the lust of power, more horrid still,
The foulest stain and scandal of our nature
Became its boast. One murder made a villain,
Millions, a hero. Princes were privileged
To kill, and numbers sanctified the crime.
Ah ! why will kings forget that they are men,
And men, that they are brethren ? why delight
In human sacrifice ? why burst the ties
Of nature that should knit their souls together
In one soft bond of amity and love ?

Yet still they breathe destruction—still go on
 Inhumanly —ingenious to find out
 New pains for life, new terrors for the grave ;
 Artificers of death. Still monarchs dream
 Of universal empire growing up
 From universal ruin. Blast the design,
 Great God of hosts, nor let thy creatures fall,
 Unpitied victims at ambition's shrine ;
 Yet say, should tyrants learn at last to feel,
 And the loud din of battle cease to bray,
 Should dove-eyed peace o'er all the earth extend
 Her olive-branch, and give the world repose,
 Would death be foiled, would health, and strength,
 and youth
 Defy his power ? Has he no arts in store,
 No other shafts save those of war ? Alas !
 E'en in the smile of peace,—that smile which sheds
 A heavenly sunshine o'er the soul—there basks
 That serpent luxury. War its thousands slays,
 Peace its ten thousands. In th' embattled plain,
 Though death exults and claps his raven wings ;
 Yet reigns he not e'en there so absolute,
 So merciless, as in yon frantic scenes
 Of midnight revels and tumultuous mirth,
 Where the intoxicating draught concealed
 Or couch'd beneath the glance of lawless love,
 He snares the simple youth whom nought suspecting,
 Means to be blessed, but finds himself undone.

BISHOP PORTEUS.

Not for the love of infidel conviction, tell Papists
 what they and we believe to be an untruth, that in the
 justice which the commandments of God demand of
 sinners, to the end and resurrection of grace, by law.
 The excommunicators of evil professors sacrifice self-
 loving preservation in the will captive and give none or all
 in truth. What a single-handed absolution this ! The
 disobedient profess to be so on the faith of self-authority
 can vote by ballot, ever act the invalid in the regenera-
 tion of justice, beset under and over, to be a doing,
 accompany me in this self-accusation, or examination
 of conscience, as an extraordinary fact, of, with, and in
 self-love, he stood convicted of pre-judgment the most
 awful rock to dwell upon, because it interposes between

the creator and the creature who loves his maker to the last word, in death, and the person of his connubial wooer. Ye practitioners in moral and philosophic explosion may know what three to one in adultery means, the reason, the sinner loved the lady, to judgment, she met him more than half-way, similar to me in thy word. If too anxious to represent thy friend, with whom she or either might have sinned, not whatever father in God, restored him at first, as a secondary consequence was right enough. Don't you think so? Yes. Well, a few specimens more, to prove that I love my neighbours one way, when paid for co-operating with others to convert, not the Archbishop of Canterbury, a circumstance the man of God has not expressly transmitted to posterity; but to effect a reformation in his garden, at Lambeth. Curiosity led me to invite the knowledge bewilled in the effect of causes; for on beholding the establishments opposite the pastoral element by the good or evil report of others. I might have fancied it possible for the law-makers to compromise their temporal and spiritual enactments with the daughters of Anglesea there.

“Oh! let not temp'rance too disdainful hear
 How long their feasts, how long their dinners last,
 Nor let the fair, with a contemptuous sneer,
 On these unmarried men reflections cast.
 The splendid fortune and the beauteous face
 (Themselves confess it, and their sires bemoan,
 Too soon are caught by scarlet and by lace;
 These sons of science shine in black alone.
 Forgive, ye fair, th' involuntary fault,
 If these no fears of gaily display,
 Where through proud Ranelagh's wide echoing vault
 Melodious Fraai trills her quav'ring lay.
 Say, is the sword well suited to the band,
 Does brodered coat agree with sable gown,
 Can Mechlin laces shade a churchman's hand,
 Or learning's vot'ries ape the beaux on town?
 Perhaps in these times, tott'ring walls reside,
 Some who were once the darling of the fair;
 Some who of old could tastes and fashions guide,
 Controul the manager, and awe the player;

But science now has fill'd their vacant mind,
 With Rome's rich spoils, and truths exalted views,
 Fired them with transports of a nobler kind,
 And bade them slight all females but the muse.
 Full many a lark high towering to the sky,
 Unheard, unheeded, greets th' approach of light ;
 Full many a star, unseen by mortal eye,
 With twinkling lustre glimmers through the night.
 Some future Herring, who with dauntless breast,
 Rebellion's torrent shall like him oppose ;
 Some mute, unconscious Hardwick here may rest,
 Some Pelham, dreadful to his country's foes.
 From prince and people to command applause,
 Midst ermined peers to guide the high debate,
 To shield Britannia and religion's laws,
 And steer with steady course the helm of state.
 Fate yet forbids, nor circumscribes alone,
 Their growing virtues, but their crimes confines
 Forbids in freedom's veil t' insult the throne,
 Beneath her mask to hide the worst designs.—
 To fill the madding crowd's perverted mind
 With pensions, taxes, marriages, and jews ;
 Or shut the gates of heaven on lost mankind,
 And wrest their darling hopes, their future views.
 Far from the giddy crowd's tumultuous strife
 Their wishes yet have never learn'd to stray,
 Content and happy in a single life,
 They keep the noiseless tenour of their way.
 E'en now their books, from cobwebs to protect,
 Inclosed by doors of glass, in Doric style,
 On polished pillars raised, with bronzes deck'd,
 They claim the passing tribute of a smile.
 Oft are the author's names, though richly bound,
 Mis-spelt by blundering binders' want of care,
 And many a catalogue is strewn around
 To tell th' admiring guest what books are there ;
 For who, to thoughtless ignorance a prey,
 Neglects to hold short dalliance with a book,—
 Who there but wishes to prolong his stay,
 And on those cases cast a lingering look ?
 Reports attract the lawyer's parting eyes,
 Novels Lord Fopling and Sir Plume require ;
 For songs and plays the voice of beauty cries,
 And sense and nature Grandison desire.

DUNCOMBE.

Yet learn to know the commandments of the Satan

sent usurpers of reason, liberty, and truth, the faithful as well as the temporal exercise of the human will command, in order not to be entrapped by them, amused by a complete jack-in-boots who, on finding them too tight, with much judgment backed his destination and faced his antagonist—the hill; thus patiently landed, he bade his friendly footstool an unenviable farewell. So should you to the errors which naturally explode within you; his grace, modest enough, would have the inhabitants witness no manœuvres of his, neither right nor wrong. At length I soon espied that bully Jack coursed in the rear, not unlike your harriers which fell a bouncing, but were soon confounded, all under the rose, and as you soon shall see free-agency as a law acted upon in the enforcement of just necessity respectfully willing, not Canterbury's do he forbid the spiritual and temporally passive light of heaven to cheer the souls or internal residences of the people, as they tell us the Catholic Church keeps the light of the law and gospel of life from the faithful; the one is an error exploded, the other a practical fact: what a God-send!—lovest thou me more than those do, for my doings, on Cornwall Sam becoming jaded before a veneralist of more erring judgment than charity in truth or falsehood. I called him to remove the crumbs which fell not direct from the graceful table of the oral divine, by the "be it further enacted" of the plunderers of their species, and as the most willing Jacks are incapable of accomplishing impossibilities in either their free or necessitated agent, to act like men in obedience to the law, he left, saying, if I stopped there they would say Sam is doing nothing, if of falsehood it may be so with me in you, I took his weighty work upon myself, copying it in imitation. Let the errors in which you live be exploded, if of love in spirit and truth, else in time eternal. You must confess the Philistines, Jews, and Gentiles, against whom you presume to rise in judgment, as in others affected, are in just self-preservation ignorantly acting in a secondary form,

empowered in general self-judgment to pronounce judgment without mercy in truth and judgment upon you by the knowledge which flatter no embodied member or will of love in the self-preservation of mankind, because you profess to know what you are doing. Self-accusation convicteth self in the judgment of such as fain to prove their brains the immutable centre of action propelled by the immoral current of reaction in union with that deemed necessity, which enslave the will of the degenerate, whose faded importance in the creative system derange the mind and render the obedience due to necessity vicious in the sight of God and man; for were faith opposed to the law of obedience justifiably, have not the lunatics, as you term them, whose almost daily love tendered affection for the Queen a right to sacrifice their self-love who sanctioned her solemn appeal to the deity, in which, if she knew the nature of an oath, as she ought, that she called in prayer God Almighty down from his throne of glory to witness the truth of all which she asserted in law; those identified with the errors so beautifully placed before you as a part of the present past, given to the universally collective individual members of the world in space, for their and your free exercise in the more homely mode of exploding your thoughts; I disclaim all personalities, but to tick, as there are tick-ticks present, whose immediate interposition in self-love and on our behalf sacrifice unnecessarily to necessity the most practical will of the time's law; and were it only that we might dispense with the knowledge thus exploded by reason of law-son's times, had the said necessitated attractive, if he feel so disposed, in truth or falsehood, the misfortune if of necessity to explode spiritually in the well-meaning one of Kent; would he, I ask, keep his temper in time eternal, or make a necessity job of kissing and confining himself to her moral or carnal objections, even as deemed lawfully perfect of, in, and by holy orders, say necessary, if not obliterated, matrimony, which is of time and notions, a bullum boatum

explosion, not a whit in moral philosophy superior to the self-assumed necessity and wisdom of the proprietors of herds, or the intolerant reformation anticipated by delusive theorists. Hark! Are not unclean birds true to the opposite sex when they pair off? Moralists maintain, had the Almighty never condensed his will in ten commandments, Nature, ever faithful to her duty, would have practised them; how true that is I leave you to say,—

“If death were nothing, and naught after death,
 If when men die they ceased to be;
 Returning to the barren womb of nothing,
 Whence first they sprung, then might the debauchee
 Untrembling mouth the heavens; then might the drunkard
 Reel o’er his full bowl, and, when ’tis drained,
 Fill up another to the brim, and laugh
 At the poor bug-bear Death—then might the wretch
 That ’s weary of the world, and tired of life,
 At once give each inquietude the slip
 By stealing out of being when he pleased,
 And by what way, whether by hemp or steel.”

BLAIR.

Necessity is twofold, as obedience is lawful of all states; and like the animal contracted debt in connubial love of carnal explosion, to which the infernal pageants to be despised by the God and man of nations’ women, do command in the Lord of Hosts, to sacrifice monstrosously, I fear, the pendulum of your restless and necessitous brother, justly commanded in self opinion, would flatter self-love, self-will, and the will of self-government in law, by swinging his dearest will, love, and natural necessity to where fierce fancy roam, as the perpetual motion of the soul in one universal space—time and eternity governeth the will of the obedient in love, and the most wise Deity in truth. Command to the eradication of the engendered evil implanted in the foulest stain and scandal of our nature. I mean the sacrilegious imposition professed in the Word of God by the temples falsehood, and imposed as judgment and the self-preservation of individual life, love, and

truth, upon the good for going to heaven obediently to pray "forgive us our trespasses as we forgive them that trespass against us." Dissenters may forgive the derelictionary trespasses as acting in unison with the unlawful and out-lawed necessity which confound the free-will of mankind, but not sanction the evil encroachments of even their members, in whom there is no help, if patented, while unworthy of the spirit of charity, abiding through Christ Jesus in truth and judgment, by a necessitated animal thing or finite tenant of hell on earth, to stifle truth in your lukewarm love of practical life, and regret the just unused to the falsehoods in fictions, for the better exercise of their self-loving disobedience in union with your moral, general, and individual necessitated obedience to the law of spiritual and temporal liberty, astonishing as it may seem, they tell me that there is no one right; if so, why pay for righteousness, neither love or truth desire self-sacrifice to or in the reverse of righteousness. No man of wisdom would dispose temporally or spiritually of his eternal inheritance for the use of a few days' food wrenched from a starving population in the name of life everlasting. Judgment belongs to God, the pre-ordainer and self-loving establisher of the co-equal righteousness and practical love of truth in word and just forgiveness, as by the Father decreed from before all ages in the will of life, yet charitable and faithful love of truth, when knowledge convicteth the erring self-love of oneself as a being abiding in the profession of life, love, and truth, it eclipses its own nature, and empowers the will to cultivate its relation with the mind, the same as practical reason in belief and the evidence of the senses exclude the erring self-love of each operative acting in the obedient will of all indiscriminately, neither to retract or erase, but to pursue—

" Let not Ambition mock their useful toil,
 Their homely joys and destiny obscure;
 Nor grandeur hear with a disdainful smile
 The short and simple annals of the poor."

The boast of heraldry the pomp of power,
 And all that beauty, all that wealth e'er gave,
 Await alike the inevitable hour;
 The paths of glory lead but to the grave.
 Nor you, ye proud, impute to these the fault
 If memory over their tombs no trophies raise,
 Where through the long drawn aisle and fretted vault
 The pealing anthem swells the note of praise.
 Can storied urn or animated bust
 Back to its mansion call the fleeting breath;
 Can honoured voice provoke the silent dust,
 Or flattery soothe the dull cold ear of death.
 Perhaps in this neglected spot is laid
 Some heart once pregnant with celestial fire,
 Hands that the rod of empires might have swayed,
 Or waked to extacy the living lyre;
 But knowledge to their eyes her ample page,
 Rich with the spoils of time did ne'er unroll,
 Chill penury repressed their noble rage,
 And froze the genial current of the soul."

GRAY.

A most important explosion to Tory hoary people,
 who glen the channel which leads to perdition, or
 either of us, for if I am, as you hear and maintain, in
 error, and that you explode the error in me unto con-
 viction, it will be my duty to acknowledge your supe-
 rior genius; otherwise, if you confound talent, and
 erase thereby the knowledge which I may approve in
 wisdom, the fault will lie on your side; for as you
 know an immoral element, constituted as a people, will
 not act, have, or hear morality, were there such as I
 have quoted members, how happy should I be in their
 society; my ignorance would not prevail against—

" Full many a gem of purest ray serene,
 The dark unfathomed caves of ocean bear;
 Full many a flower is born to blush unseen,
 And waste its sweetness on the desert air."

But, as you partly hear and say that I act as I act, and
 cannot act otherwise than as I do act, which I believe
 to be a gross fabrication, and of a truth in tune with

Blackwood's emblazoned woe; read his magazined definition of the errors of Popery in this morning's *Advertiser*, the mind unriddles the cause as space which encompass to the dismemberment of no internal power, and for what? if judgment be established in either, as it is and must, in truth is she not as mighty in realm and reign before as after the organized creation of space compressed the most and least as a matter of form, co-equalling neither the one nor the other, whose love of kind and graceful nature circumscribe not one individual inspiration, save in love of virtue, so shall you afford me a more unlimited free-agent for my adoption in passive life; love and the justice of God, in time and truth, which is my love and respect for all as a fellow creature, if an enthusiast in self-erring imagination, assumed theology, so impiously effected, and more intemperately enforced, as the love and charity of God in truth, fear the occasion of co-operating with it, as false professors do their work, and sacrifice the Christian world thereunto, because the one go to hell in their deadly errors, and the other deem it impossible, impolitic, and unnecessary, in fact a nuisance in others to act as the God of Nature commands; if impartiality, just, loving, and kind, what occasion have we to make an act of profession in faith, hope, and charity, to abide therein, and cultivate rude nature in obedience to life's finest law and authority—to withstand the abominations where and when they present themselves in the wisdom of God, whom we tell that we love him above all things, because he is our very life, love, and truth; and our neighbours because they are our daily companions in him the animator of all, and accountable in the very spirit of the truth to the Holy Ghost in love and judgment, as one and all are amenable to the law of the land, in the self-preservation of the community unidentified with dishonesty. Is it because the unconvicted convicts are just and innocent, the convicted are judged worthy of passive punishment by law. "You would have no power against me were it

not given thee from above;" the law is of the eternal spirit in truth, love, and justice; the daughters and sons of folly can never undo it, without any exception; generations of insurrectionary mortals may trample thereon, in the rebounding effect and the punishment due to transgressors, you may be deemed worthy in the just and due proportion of eternal love and attraction, the Creator confirm in time and obedience as the governing will of each in communion with him, and which the convicted render him who know the inmost recesses of the human heart, through the varying circumstances of life in love and truth, the reverse of which is what my Irish sense eradically conclude as of reason expressed to be cursed by self nature and betrayed by self-providence—to whom are we indebted for the Testament which the law bears to the truth of God and man, but to the convicted of irrecoverable ages,—or by what authority doth man judge man, in truth we have the practical knowledge before our eyes, which cost the righteous the most excruciating sacrifice in and by the law, as if the law monsters forgot who enforced it upon themselves lawfully. Prejudgment is of necessity centred in the supreme majesty and justice-loving power of the infallibility of life, wisdom, and truth, abiding in the eternal God, in whose law and nature we live, accept it in him and you naturally, if in thy power and erring self-love in judgment derange nature's perfect stream to my perfect life and love of blood, as confirmed by Christ in truth.

"The Almighty power to raise me from the dust
On his promise rely, and all the horrors of the grave defy."

It is written too, that when Jesus arrived at a certain place, he asked, "Whom do men say that I, the Son of Man am?" And they said, "Some say that thou art John, the Baptist," whose life was sacrificed to the caprice of an abandoned woman, a few days before, in the confirmation of the law and truth of God, in judgment's voice. Some Elias, whose miracles con-

founded falsehood in the establishment of the just will and law of God, and others, Jeremiah, or one of the prophets, all of whom led captive captivity, by law: "But whom say ye that I am?" And Simon Peter answered and said, "Thou art Christ, the Son of the living God." And Jesus answered, and said unto him, "Blessed art thou, Simon Bargono, for flesh and blood hath not revealed it unto thee, but My Father who is in heaven." You, who judge the spirit after the will of the flesh, and the corrupt immorality of man and his co-equal in sin and damnation. Hear,

"Ill-fated man, for whom such various forms
Of mis'ry wait and mark their future prey.
Ah! why all-righteous Father did'st thou make
This creature man, why wake the unconscious dust
To life and wretchedness. Oh! better far
Still had he slept in uncreated night,
If this the lot of being! Was it for this
Thy breath divine kindled within this breast
The vital flame; for this was thy fair image
Stamp'd on his soul in god-like lineaments
For this dominion given him absolute
Over all thy works, only that he might reign
Supreme in woe, from the blessed source of good,
Could pain and death proceed; could such foul ills
Fall from fair Mercy's hands, far be the thought,
The impious thought. God never made a creature
But what was good, he made a living soul;
The wretched mortal was the work of man.
Forth from his Maker's hands he sprung to life,
Fresh with immortal bloom, no pain he knew;
No fear of change, no check to his desires,
Save one command, that one command which stood
'Twixt him and death, the test of his obedience,
Urged on by wanton curiosity,
He broke. There in one moment was undone
The fairest of God's works."

It appears the eternal will of God in love and truth taught them how to acknowledge the living word and law of life in man; "and I say also unto thee, that thou art Peter, O man, upon this rock I will build my Church, and the gates of hell shall not prevail against

it." That is His word of and in truth, excommunication of every evil and invisible abuse to the satisfaction of the universally born and regenerated inhabitants of all nations approve, and must to love God above all things, and our neighbours as ourselves, without defraying the expenses of the would-be contenders for self-preservation disobediently in which confirmation of reason and law your endeavours to please will be crowned with success. Seek first the kingdom of God and his righteousness as the first and most of things to be delivered of your very selves, that all things may be granted unto you over and above, for without the one and the other, life, love, and truth depart from matter, and leave created Nature as nothing. I really think that the truly religious are good subjects, and that it is for themselves, it is best in time and eternity, because as the saying is—No scold shall my peace destroy. We know one say to another, thou fool—in the face of him who calleth his brother a fool is in danger of hell fire, not those whose general profanation, words, works, and deeds, outrage humanity, that being of the collectively convicted falsehood, pre-ordained in time and finite action, or those whose free-will judgeth therein, and co-operate with the obedient in spirit and truth, who love peace and die in the Lord, of every good being; but you who profess truth and obedience to the dictates of common sense, sacrifice to falsehood, if capable of worshipping another: self-loving judgment in a brother's humble obedience, who in love and truth explode the errors unto conviction upon unbelievers and impugners of the truth, that it is impossible for their neighbours to dispute the right of either private or general judgment with them, is a radical fact which admits of no controversy, provided the never wrong in profession cultivate Christian equality, love, and charity, with all whose passions ignite dissension, on resisting the temptation of being converted by a Scotchman to the principles of Knox or Calvin, Luther, or anybody else, I asked the monstrously religious

Highlander, if he knew the most natural, wise, and lawful course to take in order to make a lady his wife. Would he, the gifted, as it were, in love and truth, direct me to co-operate in the prosecution of his plan to cultivate her constitution in love and virtue before him? Oh! dear, no.

“Down the smooth stream of life the stripling darts,
Gay as the morn: bright glows the vernal sky,
Hope swells his sails, and passion steers his course,
Safe glides his little bark along the shore,
Where Virtue takes her stand; but if too far
He launches forth beyond Discretion's mark,
Sudden the tempest scowls, the surges roar,
Blot his fair day, and plunge him in the deep.
O sad but sure mischance!

My pious friend could comprehend that, but not why the spirit of sacramental reason perfect the love of virtue and forbid a fellow labourer in the vineyard of the Lord to rob a brother of his hope, faith, and charity, that should be resisted by all conscious of being in the right way to heaven, which he believed to be until the bait of self-love tickled his fancy, the advice to deny himself would be enforced to obtain the prize of time—but not eternity, while the object of your attraction tend only as you have heard to fill the maddening crowds' perverted mind, the requisite reformation will not be effected in the evidence of your senses, were the will of life, love, and truth such—what better than a restless demagogue intent on the empire of self-love without self-government, would the Almighty commander be in time and eternity, disobediently deranging nature they foresee an unenviable course to hell, as if the just will, love, truth, and mercy of the Saviour of space became preferably frustrated in the persecuting wickedness of one's own species, or the obtaining of the desires of self-love, more consoling to the mind, and infinitely perfect, than the peace and the life of joy the faithful hold in time and eternity of the Lord God Almighty; the so-called dead cant resume the intrepid stand amongst the living, for as there is a lawful dis-

tion observed in part passive and time eternal between the right and the wrong—the unerring Creator of temporal life and death, ordained from before all ages that finite beings command justly, and the members thereof abide therein in love and truth, and must, to will as they desire, and the truth of revelation will in life, by the law of nature in a self-preserving eternity, perfectly formal and universally spiritual, not began and never finished, therefore, therein, and thereby be glory to the Father, and to the Son, and to the Holy Ghost, to whose beloved will and intrinsic law the doctrine of immodelled necessity owe its origin, and command obedience in justice, because they are neither more oppressive nor inferior than the advice of a loving parent, whose heart, love of soul and mind abides in his offspring; at home or abroad does he not sacrifice the unabated intensity of life, love, and the truth of action, on their behalf, and upon his return to the bower where unprostrated fidelity reigns, as in eternal love, triumphant in the conduct of those dear objects of love and attraction, which even death cannot bereave him of in love and truth. Has not the glistening fire of virtuous love metamorphosed him, the chief of heaven, to and in those who love as love in love—love by the due application of his guardianship—think ye selfishly, were certain Bachelors of Arts, whose scholastic education gainsay the life of misfortune, to brandish their side-arms by me at Park Hill, but I could inform them which was the accented syllable in the form and parts of speech of each cutting figure and Tooting stroke of the word scythe, if the marks and signs which we use and adopt, for better for worse, as men take their wives to render them and us useful to society, less burthensome to ourselves, and as passive members of created nature, more pleasing to our Creator, by loving him above all things, and our neighbours as ourselves, tend to demoralize either in the present or future space of time, as the misrule of those monstrous sisters and brothers, whose unbridled self-

love and temporary existence in conjunction with the destructive inscriptives, whose polluted records in the confounding of the wombs which bare you, the most affectionate sisters and beloved daughters with the most vicious and lecherously depraved of their sex, do to the discomfiture of life, soul, and charity, of and for eternity created in the God of self-preservation. We should study neither to act or write a science easily attained as cultivated by some and sacrificed explodingly in the more stupid and unfortunate outlaw, the voice being the parent of accents, as language is the unmodelled fabric of concomitant circumstances, the indivisible particle and infallibly collective general word, will, and desire in the decree of God and truth, by law and judgment has been most impartially communicated to us thereby, were the exploding of errors scientifically appreciated in the time of truth and judgment, to accompany the spirit of song, which the God of nature strews to the harmonization of the lovely, pure, and wisely fair of heart, in every clime and station of life. I should solicit the interposition of your most accomplished vocabulary in her whose social and disinterested kind beguile no will, as so many progressing florets equipped in adoration, where propitious Flora explode in her native lore, that the unprotected, with due respect for Father Shamrock, at whose glance the unbecoming passion yields odoriferously in the must of life, love, and truth lawfully, thus producing rare kinds in annual succession as in evidence confirmed, so God made man to his image and perfect likeness, not to dictate in the possession of grace and the secondary Godly attributes of his heavenly bequeathed love of life and spirit, but to overshadow practically the faith, hope, and charity of moral love, in or out of the temple of the understanding, sacrificing at the same time to the free-agency of the life of love in spirit and in truth, the self-governing spirit of the most high, wise, and perfect shrine of beauty in the receptacle of nature. In after ages free-will shall be of love in truth

acceptable to the most sceptic, for such as argue that there is no eternal life or spiritual being, defend what they affect to produce in an imaginary self-love, just the same as a woman, unworthy of a good husband, who soothes the sorrow created in her inmost and immodest self-depravity, elevating at the same time the most unbecoming expression, approaching to that majestic divinity, the province of whose providence it is to bless, to discommode him is of falsehood an erring phantom, because he dwells in the eternal truth and love of life enshrined. It is a true saying, that we must all die; and in taxing your memory therewith, you must naturally expect the end.

“ Live, then, while Heaven in pity lends thee life,
 And think it all too short to wash away,
 By penitential tears and deep contrition,
 The scarlet of thy crimes ; so shalt thou find
 Rest to thy soul ; so unappalled shall meet
 Death when he comes, not wantonly invite
 His lingering stroke ; be it thy sole concern,
 With innocence to live ; with patience wait
 Th’ appointed hour : too soon that hour will come,
 Though Nature run her course, but Nature’s God,
 If need require, by thousand various ways,
 Without thy aid, can shorten that short span,
 And quench the lamp of life. Oh ! when he comes,
 Roused by the cry of wickedness extreme
 To Heaven ascending from some guilty land,
 Now ripe for vengeance, when he comes arrayed
 In all the terror of Almighty wrath ;
 Forth from his bosom plucks his lingering arm,
 And on the miscreants pours destruction down :
 Who can abide his coming ; who can bear
 His whole displeasure ; in no common form
 Death then appears, but starting into size
 Enormous, measures with gigantic stride
 The astonished earth, and from his looks throws round
 Unutterable horror and dismay.”

It may be truly said that I have given a bit here and a bit there from Protestant writers. If ever either of you associate with a society of Catholic Christians, fol-

low my example, quote their own books, even if it vex them; for it is said, "the truth may be blamed but it cannot be shamed" by falsehood. In the "Visitation of the sick" in the Protestant Book of Common Prayer, I find "Here shall the sick person be moved to make a special confession of his sins; if he feels his conscience troubled with any weighty matter," such I grant as would bear the fluid essence of his corpse direct to hell. I will make a fool or wise man's bargain with you, in myself, that is, if in error, meet me on what I profess and should perform as a Christian. Point out the best course to follow Christ in truth and judgment in order to obey the parsons practically, and the spiritual and temporal expounders of the will of God, in life love, and truth, in the two-fold spirit of the law as concocted and enforced by the Church of England, apart from the unauthorised spiritual authority of the "be it further enacted" representatives of all sorts of people out of heaven and hell. They must own that is the truth. There never was—more, there never will be, the justice of God apart from His wisdom and just authority; they may exclaim with Judas "Oh! we have betrayed innocent blood." I say no; you deceive yourselves by presuming to be spiritual by temporal animals' finite enactments. Why these enactments by which the wickedness of a few hundred years is christened. A church, or more properly speaking the justice of God is repealed. Where now is your hope of salvation; by such enactments? if not you are protestant dissenters in name, and heathens in practice. To be free in truth and judgment, you must obey the law of Christ in truth. Jesus Christ confirmed the commandments of God; those of men practically reverse them, and the reverse is the guide of this your justice. What is the result? Why, that a poor Protestant has as much respect for a law parson's relation with the divinity of God, as a monkey's no relation with her majesty. A serious explosion that, more especially were there a chance of entering the kingdom

of God. As responsible free-agents even then there would be no entertainment for them, the inhabitants of Sodom must be preferable, because these have the light of truth before their eyes. That in that due obedience rendered of you to the professors of spiritual and temporal obedience in the said establishment acceptable to God and his free-agent, man. Thus shall you be qualified to approach the tribunal of penance, with truth and judgment. "After which confession the priest shall absolve him, if he humbly and heartily desire it," not unsacrificed sacramentally. Such as the refunding of property, too terrible for the plunderers of the charitable bequests, though least for death-bed repentance above all character; because he who robs me of my purse robs me of filthy trash ere it was wrought temporally and spiritually, it was mine yesterday, his to-day, and a slave to thousands to-morrow; but he who filches from me my good name, robs me of that in which he sin grievously without enriching himself and which leaves me poor indeed in the humiliating effect felt practically in thought and truth, which is the case and no cause with the commandments of God and the discipline of his justice to reinstate fallen sinners, and live obedient free-agents in communion with His will in authority evermore, for pilfering a few pence worth, the rich sacrifice, the very sinews of nature to their respective self-willed authority; it is so, generally speaking, with all tribes and sects, especially the catholics of those isles subject as they are to those uncalled-for sacrifices of all who sacrifice in neither the spirit or truth to love; but as the acted upon in falsehood, resort to the most patient will of heaven.

Dull grave! thou spoil'st the dance of youthful blood,
 Strik'st out the dimple from the cheek of mirth,
 And ev'ry smirking feature from the face:
 Branding our laughter with the name of madness.
 Where are the jesters now, the man of health
 Complexionally pleasant, where the droll
 Whose ev'ry look and gesture was a joke
 To clapping theatres and shouting crowds,

And made e'en thick-lipp'd musing melancholy
 To gather up her face into a smile
 Before she was aware ? Ah ! sullen now
 And dumb as the green turf that cover them.

Now, as then, the obedient to evil, or impartially consistent in virtue are, and were rendered acceptable to evil, only of evil-doers, so the just abide in the law of Christ and truth in judgment. Such as abide in the general and self-preserving faith, true to spirit and form are of course self-elected, the same as all whose due respect for the discipline of civil society frees them as members of such passive congregations of mixed affections, thoughts, and attractions in the right of life, love, and truth, to judgment ; yet those who profess and abide in the errors of falsehood, are, of a truth, self-convicted in their respective enforcement of the sacrifice, contracted in falsehood for truth, on the right or wrong professors of the right belief as in creed given us of our chaste and holy mother the Church. Profession is the mere door to sanctification, and that love and truth that worketh by charity, not the operator therein. Survey the external errors of nations, and those fed as the carrion ravens of the human family, their forms and laws are as various as their features. To be righteously delivered in death, is the most willing desire of the many ; therefore to live as one wish to die is the natural consequence of a well-regulated conscience. Some command sacrifice, because empowered to inform others that there is a state of rewards and punishments, heaven and hell. A God of truth and judgment, reverse the temporal attractions of those. Place them on a level with their fellow mortals, to shift for themselves and their co-equals, if not their superiors you will be in belief and holy exercise ; such is the fact. Past ages have bequeathed to us a wise saying "Not every one who calleth me Lord, Lord, shall enter the kingdom of God ; but he that doeth the will of My Father who is in heaven."

Had the practical enforcers of the law of truth and

obedience the consolation to experience as in the bonds of peace, and just brother and sisterly love, the belief which the reformation of life effect in truth and the robbers of moral nature, who transform the charity, love, and truth of every Christian abiding in the communion of the Lord of life and death, in the one spirit, they would be in communion with them, as in the other they must protest against such gentile and antichristian perversion of the divine will, as I abide in his obedience and he in me, so you abide of life, love, and truth, in the discipline which unite the Christian members of this society. They act as if in you entitled to either a free or necessitated agent, apart from the supreme being in whose wisdom we abide with the help of grace thus operating mischievously in the present perfect time, past of them and all false professors, who will as I will, and they will in truth and judgment, were they spiritually justified in their blind-folded notions of the immortal love and righteous life of the eternal father. We should love them for their exploded errors of passive sacrifices in time, and because they resemble us in that subjected nature which defray not their antagonist's expenses, and for being created with and of time; in error are their brethren in sin, as the faithful are in righteousness, or the facility expressed in the extreme love of woman, deemed creditable in man, all being created one in all, under the law brethren and sisters of space. The unaccountably kind mother in time and eternity, whether in time or eternity to those of love and truth, who acknowledge her savoured love and life of nature, the spirit of love and truth, that confuse no order in nature, or right profession in time or eternity, whether in life or death, in heaven or hell, or the pilgrimage of free-agents on earth, if of obedience, righteously alive in the revealed word of life, love, and truth, as of gospel law. It entitled us to be the adopted children of God in love, the co-equal of Christ in spirit and form of nature, as space is self present, and organized so is his judgment of time and in eternity, present

with all and you as members in him, them, or those commandants who commanded in right reason, love, and charity, whether they abide in the given spirit of the grace and love of truth, or not lawfully. You must love God above all things, and your neighbours as yourselves, in the self-preservation of free-agency in Him who makes no distinction of persons, except self-spirit and truth, as of life begotten in love and obedience, perfect eternally to command, act, and obey, in the superior authority of the law, and the necessity there exists of established order by the authority of the professors thereof in the free-will and general self-preservation of all in and out of the eternal spirit and love of truth.

But as the maiden monk established a disobedient system of worship in form and falsehood within the receptacle of space and in truth, contradict in spirit if not all which establish the real presence of God in life, abiding at the same time in the most opposite love of disobedience, forgot not to establish and hold with sufficient to enable his fellow worshipers to pave the way to strange glory, and tread his disobedient steps in prostitution and that carnal love of gain which the wicked persist in, though condemned at the very first onset, as already stated by Christ in the presence of the apostles, the eternal Lord, Jesus, pray "Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven."

I say with a part of you, who hold with the law of grace, that a "sacrament is an outward visible sign of an inward and invisible grace, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof," which in truth refute all whose apostate offerings in false obedience, envy, and error abide in no species of religious justice or worship confounded or affected in faith, hope, and charity, words presented to all for their adoption. The priests of whom you hear so much from the lips of those whom

the authority abiding in the word of God excommunicated have taught me no other definition of a sacrament. You see they profess one faith and hope, but practise not the charity of Christ, in life, love, and truth, the loaves and fishes have become their sacramental Jesus, which will never do. They must be converted to the truth, and act as commanded to be saved in death, as the infallibility of the essence of self-perfection in willing us the inward spiritual grace is self-evident. Why belie him and the Lord, God Almighty, in truth and judgment. Yes, you, who confound the spirit and the internal falsehood of the matter at issue, in the prevarication of infidel Catholics, and the belief of outlawed protestants, convict us who sacrifice profession, and approach yours in part as well as the outward visible sign, in spirit and in truth, as the practical and fulfilling means whereby God distinguishes the good and evil of the word and word of words; for as much as you say we admit the deputed members of the law temporal and spiritual equal in authority, by the authority of the word to the refulgent fountain from which, as of the God of nature, flow the inward spiritual grace to arrive in love and obedient truth, at an obedient creature's heart, soul, and mind, of whom is exploded in faith and love, with or without charity.

Quick promises and slow performance is what I do always
 hear and see,
 But if you marry me by the holy orders, your darling I
 will surely be.

Yours need the supernatural electricity of a virgin will to explode what they mean, for it is a contradiction from bottom to top; is it an O Lord, let us have a king, that we also may be judged by the dictated of self-love generally, and temporally, in and by the law of nature, so unerringly possible to and of us necessitists which is your proselytising self-government, or a new Bible, that we may define the law and wisdom of God. "Go and shew yourselves to the priests," and to the

priests "whose sins you shall forgive, they are forgiven;" and a more general decree is against all. "If any one heareth not the church," that is his justice abiding therein, "let him be to thee as the heathen and the publican." These are incontrovertible protestant Bible, facts in disuse, when I acknowledge the spiritual dominion of an evil priest, if such there be, in spirit and form, I expect to find him at his post. The same as the tenant of time commanding obedience in self-preservation to the law of God and man; for as the sacrifice of profession testify of the form and the spirit of the sacrifice of individuals in thought and truth, the divinity make no exception of persons, no matter in what capacity they act, imposing responsibilities on each self-nature has the most difficulties to contend with, in spiritual obedience before God. Possible it is to sacrifice the tribute due to falsehood in life, and justice to the erring self-will of the temples of falsehood; such perpetuating in the name of truth and judgment, the passive sacrifice of all, especially those who demand obedience to the self-same sacrifice, when the cause becomes justly eradicated in effect, whether in the persons commanding obedience as the representatives of the obedient commanders or the obedient sacrificing in the life of truth or the love of private. Possibly passive and present perfect general judgment, it being of right duty and sacramental promise whole, the Irish way of doing business, to prove the conviction of erring sacrificers by self-profession and enactments confirmed in the obedience rendered acceptable to God, in truth and judgment; the latter being the necessitated agent inculcating the righteous obedience as the free-agent obedient in faith, hope, and charity. Perfectly possible it is for you to live and obey God in justice, because it is equally possible for him, her, or them to love God in the spirit of truth and divine judgment withstand in time and eternity. If not your willing obedience sacrifice as understood unto God in truth and judgment of them the receptacles of disobedience

and only perfect in falsehood. The inward spiritual grace as rendered abortive in the outlawed members sacrificing in the name of truth and judgment, as well as in yours who abide not in the spirit of the sacrament, nor in the form of the sacrifice. If pride and vain-glory accomplish the needful, not to hear the parsons in truth and judgment, don't outlaw the irreligious who bewail their availing themselves of the means whereby the spiritual food is administered. Are there not myriads of scoundrels who would sacrifice to falsehood in the name of God, if they thought their co-partners in sin and shame sacrificed their reason in error, to excommunicate the everlasting truth and righteous will of heaven. Don't explode the errors of theology exclaim they, if you do our trade in the spirit of truth will die a natural death : how it could have lasted so long must have astonished the free inhabitants of eternal space, if not the damned themselves. Such is the philosophy of religion, that preachers in error rarely teach the people their relation with them in the justice, love, and truth of God, like the freemason will of a coward who solicited mercy at the hands of his antagonist in, "if you don't beat me in the mouth, nor in the nose ; oh ! spare my eyes, and I will go with you." Such had better sit down and not fight at all, and so had the parliamentary divines whose spiritual authority is in the " be it further enacted " of devils rich in falsehood as themselves, feeding beasts, don't be alarmed at my exploding the love of truth and judgment in your profession, for your private love of individual self-preservation is my private and general justification in law. Yours say that " the sacrament of the Lord's supper was ordained for the continual remembrance of the sacrifice of the death of Christ and the benefits which we receive thereby," as our friends will have themselves paid right or wrong to have something in the end. I would be glad to know which warehouse of the establishment are those benefits transferable in love and truth, or the righteous

sacrifice offered in part payment of the holy offering there never was in truth, and never will be a spiritual consecration, by act of Parliament, valid in the sight of God, which is the cause of so much wickedness in Catholic countries. They serve God, in temporal matters alone, and in that they are mistaken, for He will not accept the service they claim for themselves in his bequeathed life, love, and truth, in authority. They can't keep God individually, or his justice collectively from the obedient in truth and judgment, if they fancy so. The heathens may pray for them and you, who convict self-profession the God of life, love, and truth being worth more, except all besides. Oh! the swoon in which the days of yore hath cast me might have debilitated the most intellectual powers; but musing on these pleasing scenes, by nature adored, vivifies the feelings and gives lustre to the understanding, "After this sort the Lord Jesus Christ, who hath left power to His Church to absolve sinners who truly repent and believe in him of his great mercy forgive thee thine offences;" so be it, "and by his authority committed to me, I absolve thee from all thy sins." To make the election sure, will obedience not to those who assert that there is no such commissioned authority. Their accursed works of fiction prove their false-heartedness; but in the love and truth sacrificed in truth, and the wisdom of God, meritorious of virtue, and acceptable in penance, unlike those who sacrifice their abominations in self-love to themselves, and ridicule the idea of mercy through the instrumentality of human agency, as in "whose sins you shall retain, they are retained," most damnedly demanding payment for what is the death of the spirit and the form of the law of righteousness, commanding, as in self-preservation, by self-love, self-will, and the will of universal self-government. If as a matter of course in the present and future consequences, the sacrament of penance be expunged in the due obedience, acceptable to the God of righteousness, why sacrifice the

the mercy, love and will of God to the presumption, falsehood, and wickedness of poor mortals whose time is as the shadow of variety to abide in the law and will of Christ, in truth, obediently, evermore, is the duty of every one, savoured in the renouncement of error by the inward grace conveyed to the soul of the penitent man, in truth and his co-partner in love, by the will of life, as the law of promise and the precepts of religious people and charity command. "Go thy way, and beware thou sin no more." What a God of truth, law, and mercy! Had he said, with falsehood, at the desire of those, my prosecutors, you must again come to judgment, by them and their justice to entrap me, because I command thee by the law of truth and judgment, not to sin or rather disobey, to please them and confound myself when they desire it. So when, as they please, they confess to me, not their own sins but yours, you in them, and they in you, as long as they deem prudent to sacrifice me to their God, in judgment. Thus the sons and daughters of perdition wage war with the holy love, life, and truth, of heaven the wicked relax, in which the Catholic parson and the protestant priest participate. Sacrifice they in self-judgment, subject to authority, they rather say no; but judgment is come upon them in time and eternity.

The Bishops, by the grace of falsehood, will shrewdly in commanding you not to obey them, as in "he that heareth you heareth me, and he that despiseth you despiseth me;" but betake yourselves to their translation of "If thou wilt enter into life, keep the commandments." Pray that the fathers and mothers of every establishment will permit me to obey them, ever mindful of the truth. "Who is there amongst you that would shut the doors for nought, neither do ye kindle fire on mine altar for nought. I have no pleasure in you, sayeth the Lord of Hosts, neither will I accept an offering at your hand, for from the rising of the sun, even unto the going down of the same, my name shall be great amongst the gentiles, and in every place in-

cense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen sayeth the lord of hosts; but ye have profaned it in that. Ye say the table of the Lord is polluted and the fruit thereof, even his meat is contemptible." Ye said also, "behold what a weariness it is," and ye have snuffed at it, sayeth the Lord of Hosts, and ye brought that which was torn, and the lame and the sick. Thus ye brought an offering. Should I accept this at your hands? sayeth the Lord." Certainly not; "but cursed be the deceiver which hath, in his flock, a male, and voweth, and sacrificeth unto the Lord a corrupt thing, for I am a great king sayeth the Lord of Hosts, and my name is dreadful among the heathen. Ye have wearied the Lord with your words, yet ye say, wherein have we wearied him, when ye say every one that doth evil is good in the sight of the Lord, and he delivereth in them, or where is the God of judgment, then they that feared the Lord spoke often, one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon His name; but unto you that fear my name shall the sun of righteousness arise with healing in his wings."—MALACHI.

From these exploded spirits and forms, which is neither a sacrament of you in truth, or a grace of God in falsehood, I come to the smooth sacrament of Baptism, where and when vowed. "My Godfather and Godmother promised and vowed three things in my name; first, that I should renounce the devil and all his works," without which you might as well be a heathen as a Catholic or Protestant; "the pomps and vanities of this wicked world," which, if you overcome the flesh, or abide in the same lawfully, your actions will confirm the precepts of love and charity.

"Secondly, that I should believe all the articles of the Christian faith, and live thereby."

“Thirdly, that I should keep God’s holy commandments, and walk in the same all the days of my life.” Knowing this, which is no complicated foolery. I reason with the “Forgive us our trespasses, as we forgive them that trespass against us,” whether in obedience to the law and the final fulfilment of the promise or that merciful faith, hope, and charity, confirmed in a just priesthood, that as you are commanded not to sin, to command you thereunto is the reverse of their duty in truth and judgment. They should desist from commanding the faithful, commanded in truth to obey, to sin in disobedience and falsehood, if there is no one wrong but themselves, ’tis absolutely necessary to enforce the will of life, love, and truth, upon them unto conviction, the only way to effect it is to hear the word of God and keep it, in the self-preserving spirit of charity. You know the unsacred impost practically nurtured in enmity and abomination, as the infidel necessitated agent, acceptable to neither God nor man, if the free-agent of time and finite enactments, the principal ruling authority, as vested in the tenant of the time being, whose overland oath commands self never to dream of being absolved in either species of enactment’s erring or self-preserving mercy—another immortal explosion over the tomb. “Here is to be noted that the office ensuing is not to be used for any that die unbaptized.” Hush that in the closets of your hearts. “Or excommunicate.” What of that? If the devils excommunicate me for exploding thus, this renouncement of their false faith, hope, and charity, excommunicate the identical commandments, “or have laid violent hands upon themselves,” not the least use to pray for the Wandsworth parson. Oh! high treason, where art thou! Feeble we and they live, yet they will not have mercy because they are not of God, were not that Job confounded his illegal counsellors, where should he dwell eternally by the law-installed Apostle’s Creed, manageable in what, a patient man’s impracticable belief to them. Oh! by what law

will they withstand the wrath of God, when their "beit further enacted" will be of no avail, if you explode in virtuous love and truth. Do not say this is all a love hoax, acting practically, in the space and free-agency of reason, life, and truth, upon the animated faith and nature of hope in charity, and the life to come, not of the ludicrous pests which infest the whole reason of all seasoned tribes, begot of falsehood's awful time.

The first, destined to corroborate the infallibility of the truth, and the life of love lawfully.

Bearing in mind how misrepresented we are, I submit for present and future consideration, that the members of this association hail with patience, in faith and Christian charity the co-operation of their dissenting brethren of its populous vicinity, as the rich cannot do, what the poor will, to the end that their sacrifice may attain its will and spirit in the lawful service of the just, if not of others' blessed trinity, giving not of Irish ignorance, the monster of affecting causes, due honour and glory to the Godhead, in spirit and in truth, in acknowledgment of his spiritually organized creation, from before all ages, in conjunction with our redemption, so mysteriously effected by the union of life motioned in love, and for his co-equal majesty, and practical word, will, and desire of being spiritually born in man. Suffice it to say that the flesh of God is life and thereby love of blood if in exploding on the love of truth, sarcastically contrasting the will and desire of the apostles of Jesus, in righteousness, I explode in love and right judgment. May I not hope that the church, just of Christ, and obedient in the Lord Jesus to the laws of civil and religious liberty, will obliterate from the pages of the dissenters' future history such causes and casual objections as bear unjustly upon the just of creeds, to, as it were decoy from the sin of repentance, they never shall be converted in erring self-will, as did the crucifixion upon the God of self-preservation, by reason of our created obedience, as wisdom suggests in Him who commands us, ever and above doing what we are told

by religionists to be morally impossible to keep the commandments, and follow him in justice, as it is in him we live in part and time. Say annual confession of sins lawful of some, and binding upon the just and unjust, the chaste and profligate. the Pope's spiritual light oblige us, sacrificing in the spirit of life, and the truth of eternal love, to be present at, and hear mass on Sundays. Circumstances, I presume, render you unable to comply strictly, but those abiding in the communion of love and truth, pray with the saints for you. As for my part, I want assistance, and for the better observance of the said law, you assemble, whether by law or the will of the understanding, and here am I, as unalloyed as who, to admit his spiritual counsel, as pre-ordained in Christ Jesus, because the authority abiding thereby is of God, not man; and all who followed Christ in truth, therein walked in righteousness, and which step after step walk up to the living God. "Do this in commemoration of me," as much as to say, follow my example as children and men. The same as in the forgiveness of sins, about which there is so much scandal on the part of protestants, notwithstanding their sickly visitation. For how much will the priests represent and present my individual offering is a question, for with the exception of fools, the wise are covetous. The meaning of which is given you to explode in truth and judgment, and as education the crude and as rude elements of sophistry teacheth and deceiveth many in falsehood, for instance that we worship the Virgin Mary, in whom the most omnipotent of heaven's space dwelled paintings and the vested ruffians of the standing times standard Bible-readers. They are colts in fiction, wild in reason, desperate in falsehood, and convicted in truth. They live to die the death of the damned. Don't wrong them, think not with the Jews, who, if I am rightly informed, fancy their commandments don't forbid them to rob, wrong, and belie the gentiles. Not so Christians, on the faith

of being practical Jews, as far as the theory and precept of the law and divine revelation go, are acknowledged practical. And when the Jews will believe their king has confirmed theirs and done all he could for them, in even converting the gentiles; they will live worthy of their forefathers, mothers, and sisters, now in the presence of God. Yes, those unconverted Christian Gentiles say that I who bear testimony to these my errors, rather theirs confirmed in the tribute due to sin, lawfully and obediently communicated assertions, am an idolator. What a grammatical blunder, my friends, dare hell confirm the falsehood in her members, or the parsons forgive in direct opposition to their practices. When darkness beget light, oh, it will be too late then to beget wisdom; they themselves may forsake such unfounded faith, and leave their prejudiced congregations to sin, death, and hell, for there is no help in them, and the Holy Ghost dare not assist them without their desiring it. What follows, when they know their errors are exploded, they must not be afraid to retract; to remain in that dormant state is to live in fear, the worst of all fears, the consciousness of being outlawed spiritually, as it is not what entereth the mouth defileth. There are other precepts ordained, it is true, to cultivate the flesh and bring the unrestrained passions of human intercourse under the sweet yoke of the Lord of Life, and the subjugated obedience which the temporal enforcers of the spiritual and temporal law demand of beings subject to the right nature, will, and promise made on the part of life by Christ in love and truth to the just in baptism, to the conditions of which the universal family of men with their co-equals in virtuous love and truth, and their children need accede to, in order to be happy here and eternally so in the kingdom of their Father, Lord, and Saviour, when the most wise deity deem fit to confirm the same.

The second, to confirm that and the other in this, moving as we do in the humble spheres of occupied

life, it behoves us to muse over our present actions, to correct errors and approve of the wisdom of the just and learned, which the aforesaid in the two-fold spirit of my individual mind sanction, though learning inclineth not the lying tyrant's heart towards us; and as formal deducements confine the will of the understanding, borrowed language is acted upon to the confusion of spiritual wisdom, therefore, therein, and thereby, the temporal life and wisdom of Christ in truth empower the Church or justice of Christ to guide with virgin purity through the unlimited demesne of disobedient heresy, in the belief and dominion of falsehood to erase in error, retrace in truth, retract in love, and pursue as in the errors exploded. There being men and women too, the Quakeresses for instance, who arrogate to themselves, in the pleasing prospects of the general will, that powerful judgment so supremely centred and lovingly arrogated by God in wisdom, love, and truth. As justice perfecteth in knowledge and reason the practical professors thereof, the co-equal of truth, in life, love, and the law of grace, so shall the obedient of act and example abide in the love of God and the spirit of the individually general and collectively final and impartial law of God and man, the ladies not excepted; for the virgin Jewess has cleared the way for them. Thus they of the general, partial, and individual whole judge in opposition to the refined reason, not only their co-equal creatures, but the author of the immutable decrees of the most omnipotent being whose just will enforced by the law of nature admit of no profanation. Your object is obviously perfect present still before you, and that is if you accept of my word to establish a place of public worship; a place in which you may congregate to the general convenience and spiritual and temporal good of the people, a place where the illiterate poor may soar above the jeer and imbibed prejudiced fancy; because if I may so term it, of perfect ingratitude to the creator of obedient free-agents in time and eternity, in

truth and by law. A place where the man of genius and accomplished creature may glean from and glance in the spontaneous emotions of each bosom enlivened by faith, hope, and charity. Such is the discipline and charity I submit to you, in communion with the acknowledged divinity of God, and my superiors by council and law. Truth expounding in law and spirit will in Christ the life and God of artificial reason. Yes ponder over the pictured tragedy of the crucifixion of the Jesus, the self-perfect word, worthy of, and to do as I like with my own, passively universal, presently final, individually, temporally and spiritually holy, the acceptable knowledge of the light of love, and the nature of obedient truth in judgment equal the nectar of truth and consolation abiding with Christ in the love and will of providence is wantonly abused by the antichristian outlaw professing, or not the just judgment of God in mercy and the religious life of love in truth, as, of, to, and from the beginning. The first and the last of space, time, and eternity. If after perusing the sacred deposit which contains the solemn wisdom and miraculous decree of our life-giving Saviour, to love in love and follow him in love, to love and life everlasting. In gainsaying his follow me unto conviction by the law of nature love and truth; the irreligious, unjust, and disobedient present the alien ill-omened contrast in the political hemisphere of their superannuated depravity, if not supreme, but disobedient authority, supreme in what and why they supreme the devil in themselves on believing ironically that the thoughtful lovers of spiritual truth, whose fathers, mothers, brothers, sisters and children worship (from under them), in disorder the truth of God and the moral love of ages, the self-same error enforced by their bewildered theology, philosophy, and falsehood, which is a numerical mode of granting them their just claims in self-conviction, confirmed in the obedience of the just, acceptable to the Holy Ghost in love and affection, while sacrificing lawfully the rights of man.

in union with his free-agent in love which Saint Paul equal to the union of Christ with his church the justice of God. It is not the less true because sects, while contradicting themselves, will not have it so; an inward spiritual grace ordained as from before all ages, in the regeneration of humanity, to perfect and confirm all things blessed by the life, love, and truth of the eternal space in Christ Jesus our Lord God. The Socialists have an economy of their own, and so has the tame, wild, and unclean nature's use, preferable they to Christian infidels, a nick-name for the tenants of hell on earth, which of common sense become the order of the day where just judgment must be proclaimed, because it should reign supreme if possible, even out of space. May I be permitted to ask who would not prefer right to wrong, truth to falsehood, and love to distracting envy, vile impatience, derangement and woe, which they cultivate individually in their hearts by the free-will of their respective bodies. Must the Gentiles believe the Jews keep the commandments independent of their revelatory speculation, if not they will be condemned thereby, and not on the grounds of their disbelief; exactly as it is by law the just are wise and acceptable through the merits of a Redeemer, which He himself fulfilled, and strictly enjoined you in impartial judgment. The Gentiles in the face of vows, human and divine, sacrifice the law in obedience to self-love, self-will, and the will of erring self-government, though professing the righteous obedience therein; confounded they live in their respective attachment to order before their fellow creatures abiding disobediently in the use of the forbidden exercise of the faculties of the mind and body. Is it not next to high treason to be obedient to what the professors of the varying theological system command, each a practical authority in itself, as if there is more than one obedience, one forgiveness, or one law and father in one Christ and one life in truth, to judge justly. "I am with you all days, even unto the con-

summation of the world" in obedience to the law which confirmeth the righteous in truth, love, and obedient judgment, as the peace of justice beget just love and grace by the merits of the obedient divinity in trinity. The infidels in justice establish the law of reason and adhere to what every evil-minded being governed by the perfect will of heaven, review when the most just decision and the effect of the impracticable cause of professors, as acting upon the just sufferers in truth and the undutiful agency of the irreligious in whose persons the establisher of our respective natures implanted the law of grace and truth to command thereby and abide therein according to the infallibility of the justest judgment and the given will of finite self-preservation as of the impartial perfect in free-will to sacrifice to truth in justice, or falsehood in mercy, hence arise in after time the conditional law of sacramental love in truth, and the acceptable grace in the spiritual communion of the Lord God Almighty and his anointed, as by the spirit of the sacrament, and the form of the sacrifice established within the immensity of matter, the elementary space and the omniscient comprehension of God. The faithful, whose love and spirit ascend in truth and judgment from under laws, formed by the powers which resist, yet desire the sacrifice of self-loving humility. Proclaim the will and majesty of God in truth, love, and justice infinite; because if the laity suffer an apostate to sacrifice them in iniquity, as God hath in love and truth, for justice's sake; the law of disobedience obliterate no practical injustice. Whether there are such unsriptural and loveless monsters of timely existence in time and truth within the receptacle of space, or not. Certain it is that there are those whose deeds in time and eternity rebound upon the forsakers of unsophisticated wisdom, by the will of life, love, and the law of truth in judgment, by sacrificing the same prevaricatively, they inhale the orthodox mania of profession, without the remotest idea of being governed thereby, which I

believe is the case, as a part to be exploded in you, our knowledge of and relation with society and one another is so limited that we must await the works of individuals to believe them capable of what they are morally endowed with, to illumine the mind, and transport the soul of affection to the region of the will, the blissful abode prepared by Christ, in life, love, and truth, for his faithful children, uncontaminated by prejudice or dislike for their kind, holding with the good, calling the evil to repentance, and praying God to have mercy upon them, as he confirms the righteous and keeps them in the state of grace. Save if they will the scramblers for blood formally abiding in the law of life, love, and truth, confirmed spiritually by the sacrifice of Christ Jesus, in the truth of God and the most righteously willed judgment of any, in and for all the ill-fared abiders in the original law of times given life in the copyright to grace have been at all times the most miserable to all appearance, because they loved nature, and resisted immorality, the stumbling-block of royalty, the people's self-elected brute force, authority, which no law, human or divine will eradicate when once implanted in the hearts of savages. Monstrous resistance now, when the diabolical raven of carnal enumeration elated by the demon, Dissipation, bestow on love the sacrifice and nature of sorrow, to render sorrow most damnedly sorrowful. Know that my obedience establisheth not a conventicle of harlots, neither does it call forth a body of outlawed representatives of just life, love, and truth, in the name of the God of self-preservation, but such as render due obedience to the law and profession of Christ in truth, by which they may live meritorious free-agents in time and sanctity, and dwell in peace with life, love, and truth everlastingly. The superficial state of operating objects has enabled me to sacrifice this exceedingly tedious form, so far, to the errors exploded, and whether sacrificed or exploded in you or not, from the universal self-will established in grace and conviction, there can

be no appeal to truth and judgment, errors of superstition, if of the founder erroneously acting in due obedience to love and truth; yet errors, by reason of the tributary damnation of the perverters of self-judgment, should be sacrificed to love and justice lawfully, you see the animal nature of man, which still sticks to him. Judge the spirit of the matter and form, not by the sacramental sacrifice therein abiding, in the reviewing of corporeal substances, as at present naturally established by the inhabitants of an individual island, continent, or globe. Is it for the grace of God, by the law of obedience they contend? If so, they must cultivate their relation with him by prayer, as the will of the flesh should abide in the will of the spirit, and the judgment of self-love, self-will, and the will of self-government, then whose faith, hope, and charity hath the exploder of errors expunged in the obedient will of God and man, the fair-sex not excepted, holding with the eternal love and justice of Christ in truth; but as the self-righteous of error will and defend the faith they cherish most in communion with falsehood and sacrifice judgment in truth, as the prophet foretold. Let it not be supposed that God, the rewarder of the good and punisher of the wicked need order such formal and prevaricating sacrifice. If he does, the world ends of necessity in death eternal, where and when they may lecture upon the errors exploded, in truth and the love of judgment. Of whom we in them sacrifice the eternal love and spirit of truth, in our souls to God, if the wisdom of others' errors command by the counteracting of love and spiritually forbids the receptacle of victory to confess the truth and pray for or with us. It is to be hoped the giver of wills free will not prefer the judgment of his evil creatures to the one or other faithful by the practically professed and enforced obedience to "Thou shalt not bear false witness against thy neighbours.

In submitting to what should naturally bear upon the chair as created beings born to live in life, love, and

time, obedient of the passive judgment in truth or falsehood, determine on diminishing not the eternal glory of God the Father, the Son, and the Holy Ghost in that charitable and chaste love, free and necessitated as of truth and judgment, which the lovers of obedient virtue ignite in time and eternity, if you will, reason justly because the wrong rate the right disinterested protestor. The justice of the mystery as acting upon the righteous in the given and due obedience to the word in truth and the reconciliation of the same dutiful operators in law and the charitable co-equal of Christ's co-operation and self-preservation in the vineyard of the Lord, with the tyrannical convictors, whose duty in profession is to enforce the temporal and spiritual law upon the mutable authority of error in self or others' free or necessitated agency, as the disobedient spirit which render its worshippers rebels by the eternal law of life, love, and truth, we have nothing to do, or they with us. Judging impartially your capabilities in the unlimited space, awarded the divine nature or erring spirit of time, in the temporal explosion of a man in love and truth, passive of time to eternity, knowing the shortness of time, and that the last explosion needs naturally to be the most candid, if rationally exploded in you, as of necessity, and by the theory of your undefined profession, I professedly vouch for the truth of your *Errors Exploded*.

Say, thirdly, that the sentiments expressed tend more to sacrifice to truth than falsehood—to right than wrong, and restore peace and charity than ill-will.

THOMAS O'DONOGHUE.

The Race of Fancy.

The race of fancy circumscribes the soaring genius, as space encompass time's active tide in all, allures the thoughtless or ambitious mind to gain an earthen pittance, which increase the loser's pain; it will not rest nor soothe the brain, when reason sanction free-will's deeds of wonder, name, invariable contradiction promiscuously entertained, as knowledge, practically understood in evidence, govern the possessor of indemnified grace, the ebbing life of man to restrain beguiling love's enamoured debt of patience fairly won; though wit and pleasure leave no genuine turf untrod. The aged rarely inspire self-time to command passion in love, as by the fidelity of life in truth, bequeathed self-nature providentially bewill in self-man, the image of self-governor, unitedly arise love of sensitive feeling and vanquish thy birth-right compiler, too conceited to live obedient free-agents, subject to the embodied law delivered in truth and justice to the children and co-heirs of life in time, as eternity abide in space, and an employer's word counteract the progress of a mazy steward; restless members will to be of self or others applauded for the thing rehearsed; give way, exclaim they that peace and plenty you may have of our ostentatious nostrums, bought by martyrdom and persecuting vengeance; reversed in evil we, becoming guides to righteous truth, to separate the good from the bad is as impossible on earth as to forbid the vegetation of objectionable weeds, or for a man to acquit himself in the obedience of a fellow man, made free by the grace of God.

Yet we live and seem as strangers, gainsaying the will ennobled by each human thought, defective in the

liberty of pious meekness; in the infidel spirit of self-love, exercised to swamp the sincerity of life and reason of love in charity, ere the future use the judgment we enforce spiritually and temporally. The mind lack reason when it dictate to the truth, in communion with self-preservation and the free-agency of self-love, the antagonist of humanity; but as sinners, dinners cause the great to pause, where with few prevail the celebrated dignity of mankind, the virtuous humility of the candid soul, in charity and the love of mercy and truth, in fact, the righteous poor may pray the nobles to recognise the reason of life in their Christian equality, quashed in the inferiority of the disobedient slaves to passion and self-love, heaveth the foaming billows or from the glittering atmosphere cease the foam to yield them arts, depicted mischief become artificially the implanted reed of rebounding events imbitterly splashing the indolent foam of minds in flow to will and guard against the feeding fancy prone to err. The imaginary unaccountablists proclaim the dignity of mortality, and why desire the moral death of the just, unconverted to falsehood, the parent ideal of the wicked, who, in their relation with created nature confuse the moral will of heaven.

Upon the downs fabricated vision bestill the dam most respected by the cheat of thimble-rig—a gang of artificers wrestling with poverty, the necessitated free-agent of an unsocial band. Talk not of Owenists, ye unsocial infidels to the life and discipline of love in truth, the grievous chaos all hold as one immensity of healing faculties not as right is wrong, here of the Pope's immutable decree, dare I speak a thou shalt be by conscience finally eradicated, when infidelity regales the espousement of compunction's yoke, to bloom in the bosom of passive sanctity, or grapple with the worship of the virgin, which the lovers of abstract fidelity never taught, inveigle they their attendant fellow mortals attractively to obliterate the essence of a purer ray, condensed in love and the unerring discipline

of life. Ashamed of priests disseminating not if you may believe the parsons absolved by the dissenters' transubstantiated alienation who commune in wine and final abstinence proclaim in sin as thou shalt repent per annum hath reversed the law, a cure insured of opposite extremes, for the never-adjusted vulgar to gorge in passion, be it abstinence and bespear in self-love the reservoir of their absurd imaginations, condemn and confound by unfruitful debility, disunion, and the curbing power to handcuff the intellects of all capable to co-operate with the will of providence, circumstantially, naturally, and possibly just. Rash extremes outrage the dignity of humanity, and inundate, through the flood-gates of hell, the spurious authority of sin, on the free-agency of love, to confound the dignity of truth and self-preservation of life, in their relation with the obedience of free-agent man.

See innocence, and distil the sweetness of a comprehensive soul, purged from the excessive effects of immaddened fears outlived, that deists, vain of self-love's combatant mould, pursued, may hold a chastened realm finally of the nurse, while expressible gamsters to the sportive course invite the Christian muse; acting in the reason and might of Christ, aloof from all; for who is just of party strife, defying the universal ill, in a compromise revered by the state of fluids explored to counsel the church, and confirm the manifold practice obediently, impressed to unfold the inherent tribute due of the faithful, subjected to enacted actions resuscitating animation grounded.

What end hath the commander, commandantly, in "If thou wilt enter into life, keep the commandments." Save to passport the uplifted receptacle of a people believing, by a creative law and an unerring spirit to confirm the free-agency and justification of the creator in our and apostate's perfect equality, if the book of Genesis tends to demoralization, and in equality infusing a pensiveness or respect for outlawed sects, shift the globe of ideas which eclipse reason and renounce

truth, radically preserve the individual and collective liberty of the mind in authority. Judge the future by the first cause, and the irresistible word to prove the finite exercise of the will, true to the independence of love, independent of the motion of the soul, that decide in the free-agency of uncreated life, between the good and evil eternally. Unbelievers may answer, is the ordeal of baptism as spiritually established and temporally enforced in reason and justice by the authority of life, an unequal test to prove a subject, and counsel superiors, understood in and of the will of life in love and truth, beholding charitable attributes so divinely promulgated in the cherished profession dependent humility and practical conduct of rational creatures, which when hirelings spout and sound self-praise, renovate no noble monogynia, the rude exploder of ferinea, as crouching prudes, hard wooed at bantering altars roam to affect the triple meditation of aner, yea, retrospective views confuse the impracticable notions of the world's free-agents, and re-act tantamount to charitable faith, in false hope. Traduce objects to the fountain of life, whence flow to the untiresome mind an empire vigorous, arable, and useful. Incomprehensible of all essences, and unmatched in structure, naturalize the advanced, not by the spirit which applies statistically, the possible to the impracticable evidence of the senses, thus conferring on the scientific pursuits the pains and penalties imposed retractively for an augmentation of liberty, whirled in perpetual succession to exterminate not the crucifixion of life and property, but God.

Can the compression of organized space, to a death of evacuation, alienate natural integrity. Alive in buoyant truth and virgin love, unnatural creation of false reasoning, when unbelief sacrifices the law of nature to professors spiritually suppressed by the law of reason and the merits of the righteous, who abide in the unerring force of governable experience, reduced to practice. The dust of ages compensates the studious in

loftiness and might, invariably progressing to witness the becoming consolation of poverty. The desperate innovator in the high church, the low church, the church of the street, and the church of the common; and joyous in the final spirit of life, love, and truth; yet no change in nature's gloomy sphere, whereby to evade the law, and excommunicate the timeless, ever absent to justice and space, the present similar to the tenants thereof, being all right, if not in part vain, and partially full of numerical prattle, prejudice, and falsehood. There roosted manhood, mark and leave less revision than Mean the planter of an oak wrought into his coffin, and therein lay the natural consequence of unerring fate, the profound emblem of industry and submission to the will of life reduced to practice, in the governor of the universe, no operative display for and against a co-equal member, because the attractions of neither overshadow the precept of Christian equality in law, even all the heathen discipline comprehends is enforced therein, except by the false religionist who patronize a don't keep the commandments, neither attend to the precepts of charity, as embodied in the law of grace, but huckster the theory and self-preservation of life without the works of love, to confirm the authority and obedience of Christian truth. Authors might justly consult the circumstances of employers, located for life, probably, without common sense, lest harm befall the "Forgive us our trespasses, as we forgive them that trespass against us." Give to Exeter the palm multiplied specimen in the last supper; for if Adam could not label all things professionally previous to his pleasing modest Eve, unimpregnated, the sons of science to the vile text of demurring immurement a prey, should as experience perfecteth. Virtually we find our pastime full in the elementary chase of the comprehensible, and supposed monogynia that shot at worth star and water 'twixt the two-fold beauty of Trinity.

THOMAS O'DONOGHUE.

"Let virtue rest within thy breast."

Springfield, August, 18th, 1840.

Receptacle of life and power divine, to thee I dedicate the sacred inspiration, as time perceptible becomes of space unknown, and eternity outshines the fall of man in virtue. Parent of innocence, virtue is profitable to all people at all times, and under all circumstances. Reason will the faithful free, but not from temptation raise a debtor. There stand the moral, equipped at noon, love, as a morning-star in doomed fidelity. A calm rehearsal of the muses' lore entrap no mortal voice of charity.

Pithouse, in a madhouse, obediently lay he, deranged—a dependent free-agent admitted in transmutable elements. Yes, or no. Then impeach the cause, but not the law of internal and external jurisdiction, to be an approving muser of the fiendish dungeon. As a house the beauty of the style and horror see in the glimmering light of insanity, ere the keeper's grim nipple secure the bewildered tax-eaters within. Hath nature there her embers enkindled in vain, or the ensign truth unbridled his steed in forgetfulness? No repulsion wands the starry host, and virtue only whets the scientific scythe of time to mow infidelity in the verdant green shade; and the lady embowered by the word law and the Lord, where maternal virtue rests within the breast, his unforeseen breathings to consume, as wisdom in fancy salute the imparting herbs' concentrated juice of the the valley commuted, for conscience secure a heaven sublime, betokened by reason and the invisible emblem in store; say, the life and love of reason, to wit.

Ponder on the light, the height, and the heat of the

sun, in darkness. As the light, smell, sense, and feeling, become of the corroborating temple of truth, a saving perfume to the mind of love, whose willing virtue counsel practically the evidence of the governable universe, in thoughts of faults unknown, and claim the justest absolution in the ineffable effusion most essential of nature's space to virtue, and the unerring jurisdiction of the spiritual and temporal co-heir of organized man, the centre and life of attraction. Studious youth! the morbid stream of passion reduce in obedience to reason, gently swerving from all save the condensed essence of love and truth compressed. The plural will of life hold fast to counsel self-erring wits, and guard against future emergency. Ponder on thy beginning the vile insanity of ages, and where wilt thou go? Be not blighted in the husk, which will occasion the disappointment of the husbandman, but absorb from the most innocent stage of nature the nectar of truth and consolation. So the vital speck of conscious virtue will ascend and expand in the lonely forest, the moral cherish as I proclaim the procreative dominion of love by the life of truth, to betray not the scattered fragments of thy understanding; neither my light consume or pourtray as the robes of state may be worn by the idiot, ape, and fool, to mull distemper, and sever the pericranium of civil and religious liberty more learn war for ever, after extracting all the Bible's teeth to prove the gums of time in life everlasting, and sow discord through their glittering armour and immortality. It is easier to talk at random, and attach importance to frivolity, in the passive attractions reduced to an applause, than withstand the discriminating jurisdiction of the like passive applaudists, the rallying will of whose prudence erase, to waft self only, and promulgate in time the co-equal justice of the future gazers on the virtue and reason that bewail alone, and merit the final love and essence of Christ Jesus in truth.

THOMAS O'DONOGHUE.

The Maximum Will.

“When a person gives in charity to gain custom, what is it?” A civil contract; not customary charity. You believe that? “Yes.” Then be charitable by counsel and law.

“Where is your chapel?” In America, if there. As yet I am no Methodist in the liberty of free-thinkers, though I have defined my relation with the free exercise of reason in truth.

A young man expressed a wish to accompany me to Moorfields; seeing him on the coach at Balham, I jumped up. When there, I told him to attend to the preacher. “What did he say?” That the Church is holy in her head, holy in her laws, and holy in her members.—Holy in her head, Jesus Christ; holy in her laws, because God will not identify himself with the reverse of justice, therefore no age or sex dare overrule his will; holy in her members, for if all are under the law, there is no right-established love among men, consequently the gates of hell prevail in time and finite action against the self-erring professors of all climes, colours, and stations, otherwise the kingdom of God is come in the revelation of truth, and His will abide on earth as well as in heaven, to confute falsehood, and dissuade the wicked from the two-fold effects of their insubordination to his holy will, which, in a word, cherishes virtue and represses vice, as the charity of love replenishes and suffice the mind.

“Are there bills in your Churches?” Yes. “Do they toll them the same as ours?” I believe the law of the land, in the irrationality of some, is against it. “Do they

interfere with the ringing of bells? "They have, and I believe, if they could keep our souls out of heaven, they would."

"We would be glad to hear something we could not understand."

B—— maintains that the heat of the sun arises from the earth. The morbid stream of passion reduce obedience to reason, &c.

Which of you comprehends that? Your Bible commands you to fast and pray, that you may not fall into temptation, the charity and justice cherished by the faithful, and administered in the name of life, love, and truth, expunge no day, and if, as I must repent, for overruling not the decree of heaven, but the discipline of the corporate body, which nominates Friday to meditate on the crucifixion of the Lord of Life, in communion with the will of providence. What will become of you? "We believe in no such thing." I thought as much. A heathen, with whom I had to contend yesterday, believes in God, and no uncreated life. "Nature is nature, and there is nothing in nature but self-created nature. Point out the essence apart from the matter." Yes. The eyesight and light are, and of no cause arise. An effect the God of nature—created nature—not nature god; the undignified Bible-readers, who dictate to all, and the sacred volume itself, cram for life. What in themselves they detest. The testimony of the law and love of Christ, in truth. But such is not the rational inculcation and self-preservation which worldlings deem wise to embrace in ignorance of the Divinity, neither will the right succumb to the wrong in proportion to a priest's arrogance, vain-glory and presumption. Whereas he is nothing of himself. He renders the gift of his mission as regards him the most contemptible of attractions. The man wants reason, not Christian infidels' manufactured quotations.

Well, George, what sort of Catholics have you at Shrewsbury? "The fellows go *booing* to images." What of their moral characters? "A gentleman keeps a priest

in the *huce* and *gurls* in the *toon*." Ha! if a Solomon, he belong to the temperance society. It may be high treason against his spiritual dignity, and the temporal jurisdiction of priestcraft to Christen him a Christian infidel. I know many will object to the truth, but the majority will embrace the law and confirm the spiritual damnation of such catholics. What of the parsons? "Oh! the vagabonds," judge them not in falsehood, but approach them in charity. What think you of the Socialists? "Don't like them. I believe in my Bible and I like my Bible." But it said of all who love sin before God, that they profess to like the law the Bible commands enforced upon them as the test of their fidelity. Perhaps they make a line ball of it. Nought is nothing, were it not for their ins and outs, I suppose the scoundrels would curse the Bible, and will, I fear, their practices when too late. How came you to Lunnon? "Coached it." You are a lucky chap to get employed directly. "When I came to the gate I thought it were good to be here." Now there in a snug situation for you. "Yes." Is there a large family? "Don't know." Who have you seen? "The lady; she asked, am I married? I blushed, could hardly speak, and she smiled." Remember your Bible, and all it condemns. If tempted to overrule it at Battersea Rise. What I would have you do, is to write me how often you went to the Established Church of Shrewsbury to meet your girl, see your friends, despise others, and display your nice-trimmed cut and figure, in form; for, after all, these vain pursuits, the tenants of time's matron look, and the Almighty in self-defence may say, why, George, you never worshipped me in spirit, in love, nor in truth. "You are a rum un." So they say, what think you? I have met one clever man. "Who is he?" "You." How do you prove it? "In dwelling freely and impartially upon all subjects."

Foreman. "The preacher of all denominations are no more than members of the law and religion of God." Granted. As long as I obey you I abide in thine and my

employer's. Is it impossible to do so? 'No,' neither is it to hear the Church. in order to keep, cherish, and love the word of God, and abide therein circumstantially, If you order the least to direct me, though I may know more than you. Is it not by obeying and not dictating in my dutiful obedience, I display my sense. 'Yes.' As the Scriptures teacheth, he who desires to be the first, let him behave as if he were the servant of all. As in duty bound. Why insult a less comprehensible being, provided the deputed abide in the word and universal will, mutually acceptable and exercised in self-dignity. "I wonder if there are many catholics like you." They all profess the same belief in the Holy Ghost, the Holy Catholic Church, the communion of the saints, the forgiveness of sins, the resurrection of the body, and the life everlasting," which Protestants do profess, though neither renounce the law for the sake of being spiritually and temporally outlawed. They act in an infidel spirit, as if so commanded by the divinity of reason and the charity of love in the profession of love in truth.

As for priests not marrying in the wisdom of life, the Almighty pre-ordained, his reverential relation with humanity, and commanded all nature in obedience to free will; in proof of which it was necessary to obtain the consent of the virgin love and mind of the Mother of God, prior to her conception, to abide in the will, and become the receptacle of redemption, in obedience to the law of nature, matured in love; creatures being made without their consent, but not to dwell as co-heirs of life, with God in the love of angels, without virtue, and a co-operation with the will tendered in the Lord Jesus Christ, by the holy law of life, love, and truth, which call neither from the lowest grades of society to enforce the highest prerogative of the Godhead.

Mortals enact, and by them kings and queens reign for the time being; corporate bodies are formed, and command obedience to the discipline of mortality: all the Justices of the Peace in the united space of the

present and future generations, if under one law and head, as they certainly are in that of death and judgment, are necessarily members of this universal, corporate body, whether or not obedient lovers of the true discipline, likewise in the corporate body of divine justice. Chastity of heart is in all perfect and systematically arranged, so as to over-shadow the innocent in the knowledge of virtue, restrain the passions, and establish the kingdom and infallible will of life, the governing essence of visible and invisible matter, encompassed by the word and space of life on earth, as holy, wise, and just in heaven. With regard to recognised vows, neither are revocable in time, but as the temple of love may indulge in the superior communion of life by rendering the order of circumstances pleasing to the mind. The corporate body of life becomes most effective in the free exercise of reason, enforced for the counteracting of self-love, and unwarranted self-will, descending to the pestiferous stream of iniquity upon the people in the name of the church and state of works, which confirm the free-agency of love in the Christian equality of truth. Holy orders only distinguish a certain portion of the human family from self, as understood in proportion to their mission, love of obedience, and gift of God, to govern and direct in spirit, as the temporal hath in form; if infidels represent the love and justice of Christ in mercy, they in their vain-glory resume the free-agency of the mind; and to be deemed just and honourable, govern the will of mankind, but the cause of the damnation of these corporate lovers of infidelity become the controvertible will and affecting element of the more gloomy sects, splashing without head, to claim the will of the body in the confirmation of the revealed word. "Not a broken reed shall he break," that is not an infidel communion shall he mend, until they are converted to the law of love, and charity of life in truth.

With these visible exceptions, I might embrace the *first* in the sacramental train; but the law is, if I will

the external visible sign of the seventh inward visible grace, or sign of love and fidelity, must be worn by the more or less worthy object, in spiritual authority, the fulfilment of each word and will of essences, compose the will and unerring decree of uncreated life; free to word and choose the most natural exercise in time, provided the mind be not coerced to represent either indispensable relation with the divinity; in a word, the law is, that a man once married, may embrace holy orders, after the seventh sacrament be honourably confirmed; but not a priest, a creature in preference to the espoused love of life, in communion with the superior essence of life, love, and truth.

What are you? "I live on the water. I wish I had plenty to keep me;" get the people to make thee a prince. "Ha! that is the thing. Had I a pension, I would leave off work;" were all pensioned bloods and state preachers pensioning the evil at the expense of charity. Would that field produce a crop? "Never." Have you got a family? "It gives me enough to keep myself." A wife may help to keep you; beside, she may be kind to you in your old age. "I know their evil; they are a bad lot." When right, you loved the evil; and now you curse in place of blessing them, for the evil knowledge they have infused into that hardy frame of yours. Do not bad men make bad women? Were there no bad men, there would be no bad women. otherwise the ladies should be converted, or die in sin. "To make them all right is the thing." Yes; and each individual to practice righteousness, the most desirable legislation of the many, the ill-famed tribe. "It is what they call burning them out." I term it starving them within. All who are the cause of their spiritual and temporal degradation may not contribute sixpence towards their relief, except as the wages of death, prominent in hell. "God forbid that any person should go there." What do you believe in, and hope for, by law? "Destroy the testament that confirms the law." Yes, that ignorance may be bliss in speculative self-

love. "An intoxicated creature broke the pledge and signed it again;" the youth, habituated to virtue, sobriety, and industry, will not have such temptations to contend with, if they render their free-will acceptable to the author of their being in righteousness, and govern themselves thereby, practically. Need they become teetotalers? "No. I want this knife ground; come and turn the stone. It is like its master, getting worn in the service." Few years makes the young old. "Yes, and when people make money, they leave it behind;" the enjoyment of some consist in saving, while others spend; either extreme is not commendable. "What sort of people are the most useful members of society?" To define it is very difficult; for amongst all there are exceptions, without farmers people could not live. I thought you alluded to the most perfect mental exercise. I have just stated that were all philosophers and orators, wise or insipid statesmen, and literary characters, though they may be considered an ornament in society." The world might dispense with them, as the field would produce no crop, save weeds, by their theory, practically enforced upon themselves; but of neither exclusively can life be sustained, or the people composed in the becoming knowledge of love and truth.

Riches don't constitute happiness, more than poverty tends to contentment; an active, moral, and a well-regulated mind, confer inexpressible good in the use thereof, on the possessor, in communion with nature. God bless the man and his wife, and grant all the grace to do right, under all circumstances; that is more than he granted the angels—to the proud he could not—and with the humble abide he, in the confirmation of His will, cherished by the obedient, who reflect most credit on their superiors in authority, and produce that happiness which conduce to the well-being of the rational and industrious many; the evil express their excess in ignorance, and vainly boast of their predilection *in favour* of the disobedient. "That is as far as Holmes

told me." I will go further than he told you, Bob; "you may do as you please," no doubt of it, while I do all the work, he is thinking for a thousand years, you should think for the present. Were the world to last only a thousand years it would have a brother in you. Neither you nor me know how long the world will last, For that reason you should make the most of the present time, within which human flattery never digest the fancy, matured and taken retrospectively in the name of the Trinity.

THOMAS O'DONOGHUE.

Scientific Review.

The Gardener's Institute,
Tooting, Dec. 13, 1842.

The creator pre-ordained that man should govern the will of life, in obedience to the law of nature, which baffle mortal comprehension ; but as the law of science, and term enquiry is abroad, the practice equal the utility of the theory, the same as an unscientific being, practical independent of defined science ; that is, self-sufficient in the exercise of the necessary experience consistent, in proportion to the circumstantial duty attendant upon the mutable and unscientific occupations of all whose lot it is to live as grovellers by choice, or are the dupes of self-love, and the natural consequence of their submission to the governing imposition nurtured in theory, without practice. Such presume to to question the counsel of the scientific, whose actual evidence prevail scientifically, yet opposed to the evidence of the practically ignorant of self-nature, obstinate ; and by scientific legislation, alienated their claim upon the natural, is as unfounded as the free-agency of wasps, the stings of which the most natural may vouch to be a part of their internal element. If not, the flower of envy and self-preserving passion to impregnate the incautious, otherwise uninstructed in the school of scientific attractions.

Hence the scientific accompany a perpetual defender, and can confute the presumptuous evidence of the unscientific free-thinkers, alive to will in falsehoods, *intemperate* time and vanity, independent of class

order, and generic specification. Therefore the mystery enveloped in reason is naturally attainable, if the mind be formed by self study and right obedience to the science of nature, and the deputed tutors of humanity a qualification verbally necessary to judge by the given use of science.

Majesty invisible, impenetrable, and undefined by vain glory, is science. Theory is the parent of action, as knowledge govern the universal sense applicable to science; but practice produce, while the speculative opinion in motion pronounce the possible matter at issue, practically, by artificial means. This constitutes a contradictory science, tending to the establishment of natural consequences, in proportion to the station, clime, and circumstances of each individual presuming to dictate, independent of irrevocable experience, developed, and scientifically tested.

The youth, adverse to the studious application of the evidences of the senses, if left to self-emotion, in old age, books may hear, see, and read, but never write one genuine, as the free-agents of science render self-attraction, acceptable to the tenants of time; they demur, diminish, and experience proclaim the dignity of thought, in union with the unerring infallibility, abiding temporally, and confirmed spiritually and naturally in the superior effects of love, and the formal tribute due, of rehearsing multitudes, to a scientific genius. For instance, if independent of the elements of scientific signs, the scientific pursuits of Botany may be borne out in the fructification and cultivation of the vegetable kingdom; the natural, artificial, and contradictory usage diffuse useful information to the inhabitants of compound nations, and notions surfaced over the plebian world, as science exist independent of savage experience, the experimental knowledge obtained and recorded independent of classical reminiscence confirm the omnipotent will in the two-fold sense of the word truth.

THOMAS O'DONOGHUE.

Dialogue between a Scotch Master and an Irish Apprentice.

Mitchelstown Gardens, Sept. 29th, 1829.

Were you to witness the hour I did the pleasure of art display, with a Scotch master, of whose good-will I cannot complain. In justice he is a brother's tyrant, and that right well known. Forgetful of the past, and to soothe his mind my verse to him I did unfold, saying, for the noble, the clerical, the blustering, and the insipid I can account whether, with rebustic air or the mild effusion of my gratitude. Deserving kindness my bosom will unfold, and lend my aid to disconcert a reprobate. This once-coherent champion to me did say,

"Each day of ours in peace did glide, save the accidental mist that did arise between me and him that is awa'."

Thus, the usurper of good manners was forced to yield, and seemed sorry in fault to be with transparent air, and not a little pleasure to his seeming sensation I did reply, Though the insipid mind my bosom will disdain, the blustering I will revere, towards the furtherance of my proceeding. With fair good-will he did exclaim,

"Each man of high renown, whose deeds the pen secure, in humble sphere do abide."

To this I begged to say that, at fortune a noble mind may aspire; but if her frown on my brow did stand, content with my lot I will still display, reflecting on each plan, to banish from my native land vile depredations with a sheathed sword, by which I have secured the noble orb of patience, whether for the Scottish flight, he felt or to lead my pace secure.

He said, "The shamrock of patience was by me won, and not to yield on either side."

With his delineation I coincided, and did reply that party favour I do despise, impelled by love of parent land, where heroes of my name did stand, warding all usurpation, impeded by no sordid mind, whose act would the pleasure of self-abode annoy. Raptured in her cause, my humble verse will be unbiassed by prejudice or human applause, for the disastrous perils from which we are emerging afford the expansion of a youthful mind. Thus did the hour of predication transpire, musing upon an Irishman's long, solitary bondage.

In conclusion, I to him did say, when the foaming billows from the glittering atmosphere will cease to yield, then, and not till then shall cease to be the testimony I bear to the truth of God, in time and eternity,

THOMAS O'DONOGHUE.

A Lady's Kindness.

To dwell a moment upon the kindness of a lady to whom I am indebted, is to me of moment; for her favour I am unable to describe. Reflection do encline whether on the noble or humble its imbiterness doth deponder.

Persecution was the order of the day. In rejection of a favour that moral truths propound, the imbitter sting might depress the vain, or the more haughty of the day. Uncompromising stability of faith do avail where favour might succeed; but few do say that staple is the heart that from moral truths does flee. In fine, I say that noble is the mind, despite of rage, permit the youth to tread the path their Papa steers.

With gentle air and mind embued this memorable lady's offer I did refuse. Her noble mind gave way, though containing the text her mental hour secure. Her act I must relate—not through ostentation or the vain ebullition of fancy: but to give each heart that is sincere the emission of my gratitude.

On New-year's-day she did me hail to improve my study and the sublimity of each thought. In Erin her name I will exhale, though unable to account for her affability. This renowned lady to me did say, "At the Castle I have a book, to Cork for you I did write."

In arbores as my path pursue, her praises I will sing, in concert with the blackbird and the thrush in tunes so melodious. The preposterous of the day may by her take pattern, if so, in ambush no envious spleen will them affright; but should they choose the thorny path pursue, by persecution and craft each heart will them

forsake. Desponding man upon his couch will say, in truth, that blessed is the flock by conscience rule the day. Me, the noble and humble in amnesty may seclude, but let them judge whether consolation or favour be my aim. The man whose humble heart gives way to prejudice or human applause in time will stand, and wish he never crawled, but if led by truth and the omnipotent hand, each act of his will shine. The ungaudy whose judgment is of course, will acknowledge this lady's heart is such as should not be disowned.

At her name I have arrived, and the unrivalled splendour of her dwelling, where the poor are employed and no oppression through the lonely path they tread.

She is a lady by descent, and of Moor-park. She took her leave as Countess of Kingston. She glides along, and may all earthly pleasures accompany the patroness of Mitchelstown.

THOMAS O'DONOGHUE.

*To the Countess of Kingston,
Castle,
Mitchelstown,
Ireland.*





